

SOCIAL PLANS
for
Missionary Volunteers

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DISCARDED

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Social Plans for Missionary Volunteers



*How to Make Social Gatherings
"Social to Save"*

By
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Prepared for the Young People's Society
of Missionary Volunteers

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WHEN I HAVE TIME

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more the many toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time, the friend you hold so dear
May be beyond the reach of all your sweet intent;
And never know that you so kindly meant
To fill her life with sweet content
When you had time.

Now is the time. Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not meet you in the coming year.

Now is the time.

— *McCall's Magazine.*

To Young People Everywhere Who Are
Endeavoring to Be
“SOCIAL TO SAVE”

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INTRODUCTION

SOCIAL instincts are woven into the very fabric of human life by an all-wise Creator. They form the basis of the very highest development of the moral and spiritual life of man. The desire for social intercourse by our young people is therefore natural and right, and like all other proper impulses, should be encouraged and directed.

It is not at all surprising that an element of human life which is so pregnant with possibilities for individual happiness and blessing to others, should be the special object of Satan's attacks. Satan well knows that the perversion of the best is the worst. He understands, too, that it is the mistakes of youth that most effectually mar the whole life, and that it is on the restless sea of adolescence that he can most successfully make his attacks. Just as in the development of the reasoning powers during this period there is great danger of skepticism and doubt, so with the awakening of the social instincts comes the danger of their perversion into the desire for mere selfish gratification. Instead of finding joy and true happiness in useful work and helpful ministry, Satan leads the youth to seek for it in frivolity and sensual indulgence. Instead of considering pleasure a by-product of useful work, it is sought for as an end in itself.

"The craving for pleasure, at once so natural and so dangerous, is another opening to weakness. Youth, sunny, golden-haired youth, ought to be happy, and is made to be so, but its very ethereal temper is its peril. It can find delight in anything, for it carries it in its own bosom. Dull, pleasureless youth is another name

for disease or oppression. The merry laugh, the bright smile, the rejoicing spirits, are gifts of God, to be used, not repressed and forbidden. Seriousness does not mean solemnity, and is all the truer and deeper as the counterpart of a natural gladness. God made joy, and the devil, sorrow.

"But we are not to abuse our blessings, or surfeit ourselves with a gluttony of either one kind or another. Pleasure worth the name must be innocent, and must come only as a relaxation from work. To give oneself up to it is to miss it in any true sense."

— "Entering on Life," *Geikie*, pp. 17, 18.

For years there has been an insistent call that something should be prepared setting before our young people proper social ideals, and giving practical suggestions concerning the social life of Missionary Volunteers. We have hesitated, because even good suggestions and plans, if carried out in the wrong spirit, may be harmful. But, after all, this is not a proper reason for withholding constructive help for the training of our young people in this very important phase of their lives.

Our Lord and Master was not a recluse. He constantly mingled with the people, and enjoyed the hospitality of their homes. He attended social gatherings. His first miracle was performed at a wedding feast, which has always been one of the happiest occasions of human life. "That opening," says one, "should never be forgotten, for it spreads its glad and tender coloring over all the rest. We are told that He who came to heal all sorrows introduced Himself with the sunny gladness of one who could enter into all pure joys."

And while most of the social gatherings of young people today are detrimental to moral and spiritual development and subversive of their highest happiness, we have been told that —

"Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened." — *"Counsels to Teachers."* pp. 338, 339.

This little book is sent forth with the earnest prayer that it may be helpful to Missionary Volunteer officers, to teachers, and to parents in directing the social life of our children and youth into such pure and wholesome channels that their efficiency in soul-winning endeavor may be increased.

M. E. Kinx, *General Secretary*

Young People's Committee of Missionary Volunteers

AS I GO ON MY WAY

My life shall touch a dozen lives before this day is
done —

Leave countless marks for good or ill ere sets this
evening's sun.

Shall fair or foul its imprint prove, on those my life
shall hail?

Shall benison my impress be, or shall a blight prevail?

When to the last great reckoning the lives I meet
must go,

Shall this wee, fleeting touch of mine have added joy
or woe?

Shall He who looks their records o'er — of name and
time and place —

Say, "Here a blessed influence came," or "Here is
evil's trace"?

From out each point of contact of my life with other
lives

Flows ever that which helps the one who for the
summit strives?

The troubled souls, encountered — does it sweeten with
its touch,

Or does it more embitter those embittered overmuch?

Does love through every handclasp flow in sympathy's
caress?

Do those that I have greeted know a newborn hope-
fulness?

Are tolerance and charity the keynote of my song.

As I go plodding onward with earth's eager, anxious
throng?

My life must touch a million lives in some way ere
I go

From this dear world of struggle to the land I do
not know.

So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!

— *Strickland Gillilan.*

I

“SOCIAL TO SAVE”

A SOUL-WINNING AGENCY

THE social life of Missionary Volunteers should be made one of the strongest soul-winning agencies in the Missionary Volunteer Society. This book, however, must pass by the numerous opportunities of the Missionary Volunteers as they mingle individually with others in a social way, and confine itself almost exclusively to social gatherings for recreation and entertainment as a soul-winning agency. You do not see how social gatherings can help you in leading other young people to Christ? Ah, fellow worker, you have not looked at social gatherings as a soul-winning agency, that is all. Begin to study the possibility of conducting social gatherings that are indeed “social to save,” and you will get a new vision. In time you may say as did another young people’s worker: “Let me direct the social life of our youth, and I will mold their characters for weal or woe.”

We are living on the very borders of the eternal world, and Missionary Volunteers have no time for sociability, only as it is made a blessing to themselves and to others.

“This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties.” — “*Testimonies for the Church*,” Vol. III, p. 148.

But in God's plan for our lives there is time for soul-winning sociability, and as Missionary Volunteers, we should find it. In your Missionary Volunteer Society, you have followed the Master in missionary work, but are you making the social life of your young people a "savor of life unto life"? Or does the social gate in your society hang on rusty hinges, while the young people in the church, hungering for sociability, go out one by one into the highways and hedges of the world in search of pleasure? If this is true, let there be delay no longer. Ask the Master to give you a clearer vision of this rare opportunity for saving others. Then following His guidance carefully — very carefully — do something to make the social life of your young people "social to save," and to make the church more attractive than the world to them.

In speaking of opportunities to win young people, one worker, after many years of experience, said that "no means is so effective as a hearty, happy social life." Satan was not slow in appreciating the potential value of the social life, and he has made great conquests. In fact, the trail of the serpent is perhaps more visible in the world of recreation than anywhere else. But this fact must not discourage the Missionary Volunteers in your society. Rather let it challenge them to be "social to save."

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour." — *Id.*, Vol. VI, p. 172.

THE MISSIONARY VOLUNTEER'S POSITION

As Missionary Volunteers, however, you must take a firm position on the question of recreation and amusement before you attempt to conduct soul-winning social gatherings, for the question of recreation

and amusement focuses in your own heart. Are your hearts fully yielded to the Master? Have you decided resolutely to please Him in all that you do? These fundamental questions should be settled before you proceed. You should firmly resolve to let nothing alienate you from God, from His word, or from His work. Let your recreation be in keeping with your profession.

"But how shall I know what I ought to do and what I ought not to do?" asks the earnest young Christian.

A young lady came to Mr. Moody one day with a similar question. "Mr. Moody," she asked, "do you

Before the Cross

The Unregenerate Days

Dead in Sin

Following the fashion of this world

Christ as Lord

Born from Above

Alive unto God

Endeavoring in All Things to Do His Will

| THE GRAVE |

think it would be right for me to go to the theater tomorrow night?"

"Why, my dear girl, I don't carry your conscience. Have you accepted Christ as your Saviour? Do you mean to give yourself to Him unreservedly?"

"I have; I do mean to serve Him, and do as He desires in all things."

Mr. Moody helped this young woman to see what she ought to do, and then he sent her to the Master to settle the matter at the foot of the cross. That is

exactly where you should go with each question that comes to you. Since you became a Christian, the cross of Calvary has stood between you and the world. You cannot bring the things of the world to your side of the cross; neither can you take Christ with you into the world. And if you cannot consistently place the pleasure you are considering on the Christian's side of the cross, you cannot safely participate in it.

In your effort to determine where the pleasure you are considering belongs, and in your desire to choose only such recreation as your Master endorses, the list of questions given in the *Christian Commonwealth* may help you to reach right conclusions. For this reason they are given here:

"1. Do your recreations rest and strengthen, or weary and weaken the body?

"2. Do they strengthen and rest, or weary and weaken the brain?

"3. Do they make resistance to temptation easier or harder?

"4. Do they increase or lessen love for virtue, purity, temperance, and justice?

"5. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

"6. Do they increase or diminish respect for manhood and womanhood?

"7. Do they draw you nearer to, or remove you farther from, the Christ?"

Perhaps you wish that some one would make a list and say to you: "All recreations mentioned in this list are good; all others are unlawful for the Christian." But it would scarcely be safe for the erring human hand to make such a list. A minister tried to do so once, and after the service a young woman came to him, and said: "Oh, I'm so glad you didn't mention —. I do enjoy it so much, but I have been fearing it was not right for me to indulge in this

kind of pleasure." The minister then realized that he had omitted a very important "don't." It is well to get advice from Christian friends, but get your list of lawful and unlawful pleasures from the Master whom you serve. Let His word be your guiding principle. Study it carefully. Pray earnestly. Keep your conscience in tune with the Guidebook, and then follow it implicitly. Put in your list of outlaws all that lessens your love for things of heaven and that unfits you for leading out in personal work for souls.

Positive Outlaws.— Of course dancing is an outlaw. You would not think of including that in your list of lawful recreations. Dancing is one of the devil's best tools for ruining young men and women. It is a positive outlaw! But what about games that some Seventh-day Adventist young people play which permit of the same familiarity as the dance? What about games that permit embracing and in other ways break the rules of propriety? Surely you cannot indulge in games that permit familiarities that would not be generally tolerated in respectable society *outside of games*.

It hardly seems necessary to mention the theater and the card table,— two other positive outlaws. Plutarch, Plato, Socrates, and many others have cried aloud against the theater. Aristotle said that "the seeing of plays and comedies should be forbidden young people until age and discipline have made them proof against debauchery." "From the time the theaters were opened," says Macaulay, "they became the seminaries of vice." Equally strong testimonies against cards might be added, but it is needless to do so; and it is folly to think that time has changed these outlaws. Noble men and women through many centuries have tried to reform the theater and to sterilize cards. But Satan seems to have inoculated them

with evil and made them immune to all efforts for purification. The very heart of the theater is wrong, and cards and gambling have become Siamese twins. "I tell you," said a leader in Christian Endeavor work recently, "Christian Endeavor and the theater won't mix." If such men as those mentioned in this paragraph speak strongly against the theater, if the youth in other churches are asked to taboo it, what should be the position of Missionary Volunteers living in these serious times?

"But our young people do not play cards; then why do you devote any space to that subject?" asked a friend. "Are you sure they do not?" asked another who overheard what the first speaker said. We pass these questions on to you for careful study, for we wonder if it is possible that the enemy has overcome our strong antipathy toward cards with aces, spades, and hearts, by substituting for them harmless-looking ones.

Early in 1920 several questions with regard to Rook and many other card games came to the Council Corner conducted in the *Youth's Instructor*. One of these questions was answered as follows by a liberal-minded Missionary Volunteer:

"I have played Rook but once — not because I lack opportunity to play it almost any evening in the week, but because I cannot conscientiously spend my time thus. Before I became a Christian I used to play cards. My one experience with Rook called forth all my old knowledge of real card playing, and convinced me that Rook was but a 'polite' game of Pedro or Five Hundred. The only appreciable difference, to my mind, is that the cards themselves are not the same. The points in the game, the chance, the fascination are all there. I have seen people sit evening after evening playing

Rook, just as interested and fascinated as I ever was in the days when I played real cards. This cannot but detract from one's spirituality. And one who becomes expert in playing Rook would not have to learn anything really new to be as good at a game with real cards. As for me, I have decided that I cannot play Rook without taking a step backward to the world from which I have been called to 'come apart.'"

What has been said here about cards must not be taken to condemn all card games. Apply to any card game in question the tests found in the Missionary Volunteer's Social Code, given on page 19. Do not ask "Is this harmful?" Let your question be, "Is this game profitable?" One sad thing about many so-called harmless games is their intemperate use. Young people waste hours upon hours playing them -- hours that might be spent in profitable recreation that would yield far more lasting pleasure.

And why mention the theater here? Just to remind you of this danger, because some of our young people may be tempted by it, especially since the moving picture show has become so popular. There are trav-elogues and other good moving pictures that are elevating and educational. But there are exceptions -- *rare exceptions*. The moving picture show, generally speaking, is probably the father of more crimes perpetrated by young hands than the high-class theater is.

So take your stand firmly against these outlaws, and then help your young people by having truly soul-winning socials.

Border-Line Amusements. -- The question about the outlaws is settled. Missionary Volunteers cannot countenance them. But what about recreations that have much good in them and just a little that is ques-

tionable? The line drawn between the lawful and the unlawful is not sharp. The colors of right and wrong seem to blend, till persons who are near the border line cannot tell exactly where the safety zone ends and the danger zone begins. You have to get a distance away from the line before you can see it clearly. The enemy is deeply interested in the zone that lies between things that are unquestionably right and things that are unquestionably wrong. That is his special recruiting ground. He knows well that in morals "the lesser evil always tends to introduce the greater."

"Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations." — *"Counsels to Teachers."* p. 344.

They are drawn away because they do not sense their danger. They remind me of the young man who, when talking with an older friend, said: "Well, you know I don't drink or do any of these things. I must have some place to go; and when I go to the saloon with the boys, I never drink anything intoxicating."

"But Jim," said the older friend, "if you are going to be a Christian, you cannot afford to be found on the devil's territory." Neither can any other young Christian; and border-line amusements are in the devil's territory.

"Young Sabbath keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which many have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give

up the world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world." — *Id.*, pp. 327, 328.

It certainly is not safe for young people to be in the enemy's territory. The atmosphere of the twilight zone deadens their sensibilities. They lose discernment between right and wrong. Soon they begin to do what they formerly condemned, and regard the earnest young Christian who will not join them as "too narrow." They remind one of the young woman who was going with a party to a mine. She appeared in a white summer dress. Some of her friends protested. She resented their remonstrance, and turning to the old miner who was about to take them through, she said, "Can't I wear a white dress down into the mine?" He replied, "Yes, mum, there is nothing to hinder you from wearing a white frock down there, but there will be considerable to keep you from wearing one back." And so it is with young Christians. They can take a pure character into questionable places, but it will be quite impossible to bring it back unspotted. And this, doubtless, is why the spirit of prophecy says:

"Worldly amusements and entertainments are to have no place in the life of the Christian." — "Recreation," p. 40.

The World's Standard for Christians. — It is well for Missionary Volunteers to remember that the world sets a high standard for Christians, and if more Christians lived up to it, more young people in the world would be drawn into the church. But alas, the worldly church members are stumbling-blocks to them.

"The young people in the world seek to justify their follies and their sins by the example of the worldly church members. Moreover, they will endeavor to make a little in you justify a great deal in them. . . . Thus the thoughtless conduct of church members is made to increase the perils which environ the unsaved, and to hedge up the only way of life. To incur, or even risk, consequences like these for the sake of a momentary excitement, is certainly to do the devil's work for low wages." — "*Popular Amusements*," J. T. Crane, pp. 178, 179.

The world does set a high social standard for you who are Christians. But it is not too high. It is not unreasonable. And do not forget that you never can win young people by letting down the bars in regard to social life. "There can hardly be a greater mistake than to think that you can," says Henry Clay Trumbull. If you would retain their respect and your hopes of winning them to Christ, be true to your Missionary Volunteer colors. Do not try to present excuses for your inconsistencies. Whether you know it or not, the world knows that in laxity in these matters excuses do not excuse. They reveal weakness.

THE MISSIONARY VOLUNTEER'S EXAMPLE

Our Saviour was an ideal soul-winner. But He is also the best example we have of unselfish sociability. And do you not think His sympathetic interest in those about Him, and His charming friendliness, set like jewels in a pure life, were in some measure responsible for His remarkable success as a soul-winner? Of course you do. Then will you not let Him be your example in all your sociability? Will you not let Him live His life over again in you, that it may indeed be "social to save"?

First His sociability was broad — too broad for castes. He did not move in a clique. The poor as

well as the rich were numbered among His friends. There were Nicodemus, the Jewish ruler, and the outcast Samaritan woman. Each found in Him a friend. One writer has said of Jesus: "He was accessible to all sorts and conditions of men. The latchstring of His heart was always out to all." But He was not too broad to be true to His convictions of right. And that is why His social life did not destroy His religion. That is why His social life had soul-winning power in it.

And if you would follow the Master in genuine soul-winning sociability, then "let this mind be in you, which was also in Christ Jesus." Be in mind and heart what He was, for the real self will out. Influences of good or ill are ever emanating from your character. If your life is full of heaven's glorious light, it will shine; if darkness prevails, it will cast a shadow. If your heart is full of selfishness, you will drive people away from you; but if you are glowing with love for your fellow men, others will press about you for warmth, and you can be a blessing to them.

THE MISSIONARY VOLUNTEER'S SOCIAL CODE

- I. Be guided by principle rather than by impulse in all your social activities.
- II. Practise total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.
- III. Be temperate in your use of that which is good.
- IV. Never let social requirements lead you to disregard the laws of health.
- V. Set a high social standard for yourself, and always observe the rules of propriety.
- VI. Never deal in counterfeits, such as flattery and flirtation, but exemplify Christian simplicity in all that you do.

VII. Deny self for the sake of others, and for the sake of your influence over them.

VIII. Never seek pleasure for its own sake; use it as an agency for doing good.

IX. Do all things for the glory of God and for the good of others.

X. Make your social activities a subject of prayer, never losing sight of the great aim to make them an agency for blessing others.

SOCIAL LIFE IN ITS PROPER SETTING

Its Relation to Work.— When we awake to the importance of social gatherings in society work, there will be a tendency to let the pendulum swing too far in the opposite direction. So it will be well to remember that it is altogether possible to have too much sociability as well as too little. We are living in serious times—very serious times. The young Christian has no time for useless work or aimless pleasure. All his activities must culminate in winning souls. That is his business. What bait is to the fisherman, what advertisement is to the business man, the social life of your society should be to the church. And with your Master to guide you, it may be.

"There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme."—*"Testimonies for the Church," Vol. I, p. 565.*

We must guard against this extreme; but we must also be careful not to swing too far the other way.

"Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable." — *Ibid.*

A reasonable relation must be preserved between work and recreation. Recreation to be true recreation must always hold a subordinate place, and always contribute to efficient service. "Too much innocent amusement," says Dr. Horace Bushnell, "is not innocent; it is morally bad." Other men express the same conviction in different words. Charles Lamb declared that "where all are holidays, there is no holiday." Amos R. Wells says that "sport is at an end when sport becomes the end of sport;" while Geikie puts it this way: "We are not to abuse our blessings, or surfeit ourselves with a gluttony of either one kind or another. Pleasure worth the name must be innocent, and must come only as a relaxation from work. To give oneself up to it is to miss it in any true sense." So the spirit of prophecy is not alone in urging young people to guard sacredly their time. Men of the world speak earnestly on this subject. Gatherings for entertainment and recreation must occupy the minor not the major portion of the Missionary Volunteer's time.

Social Gatherings and Religious Duties.— Social gatherings must be planned so as not to crowd out regular religious appointments. There is a lesson for all Missionary Volunteers in the experience of a young woman with whom it had not yet become a fixed habit to put the prayer meeting before pleasure and recreation. An artist, whom she very much wanted to hear,

was going to sing at the theater, and a friend urged her to go. She said, "No, it is prayer meeting night and I almost always attend."

"But you may never have another chance to hear this artist," argued her friend. So finally the young woman consented to go just that once.

That night after the interview, she dreamed that an angel came to her and asked, "Is one soul worth so little to you?" The dream made so deep an impression that she canceled her engagement the next morning. At the prayer meeting that night she related her experience, and told how glad she was to be there. She said that the songs had never seemed so sweet as they did that night. Before closing the service, the leader asked, "Are there any here who will take their stand for Christ tonight?" A woman dressed in mourning arose.

After the meeting, the woman in mourning sought an introduction to the young woman who came so near failing to be there.

"I had not planned to be here," she said. "I was not a Christian and cared nothing for religion, but I came because my friend urged me. I am a stranger in town, and am leaving on the midnight express. But before I go, I want you to know why I decided tonight to become a Christian. It was not the songs, nor the prayers, nor what the leader said. *It was your testimony.* I said to myself: If that bright, vivacious young woman finds something in her religion better than the best the world offers, she has something that my poor heart needs." Then they parted.

The young woman's home was near the railroad track, and before she fell asleep, she heard a terrible crash accompanied by heart-rending shrieks. Evidently there was a wreck on the road. Quickly the household arose and dressed, and hastening to the

track, they saw a distressing scene. The midnight express had collided with another train, and many had been injured. Among the wounded the young woman discovered the lady she had met for the first time a few hours before. As she bent over the mutilated form to speak words of comfort, the dying woman said faintly: "O, it was my last chance!"

"Many declare that it is certainly no harm to go to a concert, and neglect the prayer meeting, or absent yourself from meetings where God's servants are to declare to you a message from heaven."—*Youth's Instructor*, March 30, 1893.

But others cannot settle the question for you.

"It is safe for you to be just where Christ has said He would be. Those who appreciate the words of Christ will not turn aside from the prayer meeting, or from the meeting where the Lord's messenger has been sent to tell you concerning things of eternal interest. Jesus has said, 'Where two or three are gathered together in My name, there am I in the midst of them.' Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates."—*Ibid.*

You may not have the experience of the young woman in the story; but be sure that it is equally imperative for you to be faithful. Let it be your unswerving purpose to *make first things first*.

MAKE OTHERS HAPPY

II

SOCIAL GATHERINGS AND HOW TO CONDUCT THEM

THE KIND OF GATHERINGS NOT TO HAVE

THE principles laid down in Chapter I for guiding Missionary Volunteers in their social activities, are perhaps sufficient. Yet they are so important that it seems best for the sake of emphasis to add "precept upon precept; . . . here a little, and there a little." Then, too, this book would be of little value if it did not endeavor to explain how to have soul-winning social gatherings, for that is one of the many questions with which Missionary Volunteer officers are struggling.

"How shall we apply these principles?" asks an earnest young Christian. "How can we make our social gatherings conform to these principles, and still have them appeal to the young people we are endeavoring to save?" queries another. These are questions the executive committee in your society should study earnestly and prayerfully, and they are questions that this little book should help you to solve.

First, let us consider for a few moments the kind of social gatherings we should avoid, and then let us consider more carefully the kind we should have and how to hold them.

Mrs. E. G. White says:

"Many . . . gatherings have been presented to me. I have seen the gayety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap,

coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps." — "Counsels to Teachers," p. 340.

And again:

"I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly." — *Id.*, p. 344.

Such social gatherings Missionary Volunteers cannot countenance, much less conduct. Perhaps you are strong enough to withstand the temptations to which such gatherings expose one; but you are your brother's keeper — your sister's keeper. What if they are weak? An entertainment of this kind sent one girl chasing wildly after greater excitement until she broke her own heart. One day she went to her minister in tears, and after telling her sad story, she said, "Do tell the young people to be careful about questionable things. I first began going astray in that church entertainment, and here I am a lost girl." There is not room here for her story, but never forget that somebody is being influenced for good or ill by your conduct. Your Missionary Volunteer Society is not lengthening her cords nor strengthening her stakes when she shelters in her social gatherings amusements and recreations whose influence is questionable.

Amos R. Wells gives a list of social gatherings to be avoided. It is very good, but you may be able to add to it. The list is as follows:

"Socials that consist essentially in pairing off. Socials whose climax is in something to eat. Socials that could not be told from parties carried on by unbelievers. Socials where poor people would not feel

perfectly at home. Socials in which an opening prayer would seem incongruous. Socials that could not be closed with a benediction. Socials that do not keep a loving eye on the associates. Socials that are not controlled by pastor and leader. Socials that leave a bad taste in the mouth. Socials that have no fun in them."

And you know why we should eliminate them. You know, as one of our leading workers has said, that—

"The once earnest Christian, who enters into these sports is on the down grade. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog. It may be some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene."

"Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb. . . . They become confused as to what it is right for them as Christians to do."—*"Counsels to Teachers," pp. 340, 341.*

If you let down the bars, and fail to be true to your Christian standards in your search for pleasures, you will lose your power to win souls. And what about the young people whom you are endeavoring to lead to Christ? — What about them? and what about your influence over them?

THE KIND OF GATHERINGS TO HOLD

"While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which

will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding, and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view." — *Review and Herald*, Dec. 9, 1884.

The above paragraph is quoted here because it is as good for workers in the Missionary Volunteer Society as for others. Shortly before the article containing the paragraph just quoted appeared in print, others were published. In one of these articles occur paragraphs that contain most excellent principles for guiding young people, and for helping workers who direct social activities. One paragraph reads:

"Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreation as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness. *If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe.*" — *Review and Herald*, Aug. 19, 1884.

Test your gatherings by this standard. Hold social gatherings that will not disturb the prayerful spirit of those who attend. Hold social gatherings that will emphasize the principles of your Missionary Volunteer Society, and always make first things first. Hold social gatherings that will be spiritually helpful, physically recreative, mentally inspirational, and so far as possible, adapted to the needs of all your young people.

Hold social gatherings that help to develop a spirit of unselfishness, for "no recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others." — "Education," p. 212.

In your Missionary Volunteer meetings you have talked about Christian courtesy, Good Samaritan deeds, cheerfulness, and unselfishness. You have studied alone, or together, rules of propriety, and have in your heart high ideals. The social gathering is one of the places in life where all these good lessons need demonstrating. Let there be good cheer and good wholesome humor. But let all that is said and done flow from hearts that harbor no malice and from lips that speak no guile.

"Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and so to conduct ourselves, that when we return to our homes we can have a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them." — *Review and Herald*, May 25, 1886.

Such social gatherings will indeed be a blessing to all who attend. They will teach self-control, kindness, and sympathy. Young people will inspire one another to strive for high ideals. Soul-winners will understand more fully the characteristics of those in need of help. Such social gatherings will help to lift all to a higher plane of living, because they are recreational, adaptable, inspirational, spiritual, educational.

Home Circle Socials.—And when you begin to plan for social gatherings, remember that the home is the center of all your social activities. There you meet in the family circle and there you meet in larger groups. In your social work begin in your own homes. *Practise on your own home folks.* See how pleasant you can make their evenings. Can you not have an hour frequently for choice reading? Occasionally bring in a few friends. Have a good social time together. Fill the hour with reading and music and games. Make your home a place where young people love to come. But do all to the glory of God, that your home may give other young people a taste of heaven, and give them a desire for the things that are truest and best.

Just now I recall spending many happy hours in one such home. "Mother and I do have such good times," said the daughter one day. "We sit down and visit and visit, till often we forget to go to bed on time." Theirs is such a happy home! The family reading fills many hours, and lifts the conversation above neighborhood gossip. That home is a blessing to the community. It is a home where young people love to drop in, and many who gather there must carry away with them a sweeter meaning of the word "home" and higher ideals for social gatherings.

"Reserve your best smiles deep down in your heart,
When you with acquaintances roam;
And when you have done with the world's busy mart
Go lavish them freely at home."

"Retain your best looks, whoever you meet,
And however life's billows may foam;
O, cherish sweet love, for life's joys are so fleet,
For the dear ones tolling at home."

WHO SHOULD CONDUCT THE SOCIAL GATHERINGS?

The social gatherings should be conducted under the auspices of the executive committee of the Missionary Volunteer Society, but it would be well to have a social

secretary who would give special study to the big problem of conducting socials that will be "social to save." This secretary should be nominated by the executive committee, elected by the society, and like other officers, be a member of the executive committee. He should be a deeply spiritual Christian, a personal worker, and a good mixer. The social welfare of the young people should rest heavily upon his heart, and he should keep their needs before the executive committee. He should study the Testimonies for help. He should glean helpful suggestions from our papers and from workers in the church and in the conference, that he may be able to make definite suggestions to the executive committee. The entire committee should plan all socials, or at least sanction all plans laid, for it will often require more than one pair of eyes to discern "the more excellent way."

Your church elder is a member of the executive committee, but occasionally call in other older Christians to help plan your social gatherings. If their hearts are still young, they have been living the social-to-save life longer than the rest of you, and can therefore give most valuable help.

Chaperons for Social Gatherings.—The Missionary Volunteers were to spend a social evening in the home of one of the members of the society. Just before the time for the gathering, the father and mother were unexpectedly called away, leaving the daughter at home alone. "What shall I do?" she queried when discussing the situation with two of her friends.

"Why don't you go right on with your plans?" one of them questioned. "The young people are all Christians. Surely you do not need a chaperon."

"Just the same," resumed the perplexed daughter. "It isn't done in the best families. No, I'll not have

the society meet here Saturday night unless — will chaperon us."

That is a good position for all young people to take. Chaperons are in good taste, and good chaperons are an almost invaluable element in a social gathering. They add interest to the games. They help to hold up the Christian standards which young people in their exuberance sometimes forget — unintentionally, of course. Then, too, if criticism of the social gathering arises, no one can silence it so quickly as the older Christian who chaperoned the gathering and was an eyewitness to what transpired. And do not forget that proper chaperonage includes proper escorting to and from the gathering, especially with junior young people. Parents will provide escorts when they think best, and young people should always be ready to co-operate heartily with them.

For home gatherings, the father and mother in whose home you meet may act as chaperons. But occasionally ask your church elder, — even if the gathering is not in his home. It is always best to choose chaperons who are entirely acceptable to parents and to others who have your best interests at heart. It would be a good plan to ask the Sabbath school superintendent, one of the deaconesses, or any other older church member who loves young people and knows how to help them make their social gatherings both pleasant and profitable.

Your outings should be properly chaperoned as well as your social gatherings in homes. In fact, skating parties, sleighing parties, or park picnics need chaperoning even more than home gatherings. Somehow it is so easy to "cut loose" and let the bars down a bit when one is out for fun and exercise. But the thoughtless things that one or two of the young people may do — the things that should be left undone — often

spoil these wholesome, invigorating outings and make them a menace to the spiritual welfare of all who participate. This is a pity. It ought not so to be. Physical recreation obtained at the expense of high Christian principles is loss, not gain. And there is always loss when one violates rules of propriety which manhood and womanhood must recognize. Good chaperonage helps to safeguard young people on this point; therefore always provide for it.

Now about your attitude toward the person or persons chaperoning you: what should it be? Do not treat them as if their presence bored you; or as if they were persons who would wet-blanket all your mirth. They are anxious for you to have a delightful as well as a profitable time together, and will do all they can to help you have it. They are present also to defend you, and to act as an emergency brake in case of danger. Make them feel at home with you. Give them some part on your program. Appreciate them, and tell them so.

WHEN AND WHERE TO HOLD SOCIAL GATHERINGS

Never let social gatherings rob any one of his regular appointment with his bed. It would be well to have an understanding with your young people that your gatherings will *always* close not later than ten o'clock. Dissipation stalks around at night, but recreation never breaks the laws of health. You must choose the latter for your companion. Of course outdoor summer gatherings are usually held in the day-time, but indoor gatherings in the homes of your church members will usually be held in the evening. For these especially careful skill is needed to "turn the steam off" when the hour comes to close.

Where shall we hold these gatherings? Surely no place could be better for a social gathering than God's

out of doors. Hold as many of them there as possible. Perhaps some of the members in your church are fortunate enough to have large lawns, and probably you are fortunate enough to be welcome to assemble there. But sometimes it is more restful to spend a day in the woods.

"It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around —

"Not real stillness, but just the trees'
Iow whispering, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

"Or maybe the cricket or katydid,
Or the songs of birds in the hedges bid,
Or just some such sweet sounds as these
To fill a tired heart with ease."

"Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or to a pleasant grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy.

"On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation.

"Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor

with zeal, and they are better prepared to resist disease." — "Testimonies for the Church." Vol. I, pp. 514, 515.

WHO SHALL ATTEND?

One friend of young people who has made a careful study of the Testimonies says:

"With Christ's love in the heart, with His words on the lip, and doing His work, mingle with your worldly neighbors. Meet them, as far as possible, on your own ground, not theirs. Invite them to join in your recreations, your social gatherings. . . . Invite few enough at a time so that you can direct the conversation and the employment of the hour."

Let your plan be to bless first the young people in your own church and then to serve others. Do not attempt to invite too many who are not Christians. Win them a few at a time. Is any young person in your community a stranger? Can you not invite him and help him to feel at home in your social gatherings? And do not forget to extend a warm welcome to older friends. Occasionally hold a gathering especially for them.

Remember the Juniors.—In your social gatherings remember also the Juniors. The Senior Missionary Volunteers should be big brothers and big sisters to them. Invite them to your gatherings, at least occasionally. Plan your program with them in view. Give them something to do. Help them to form an appetite for wholesome recreation.

Juniors enjoy many forms of recreation in which you could participate as wise, tactful leaders. Here are a few suggestions: Place in your society library books on birds, small animals, trees, flowers, insects. Persuade some of the Senior Missionary Volunteers to make a special study of these books. Then, during the summer, these Missionary Volunteers could take

turns in going out with small groups of Junior boys or girls for walks, each leader interesting them in the subject he has been studying. It means so much to our boys and girls to learn to love nature early in life. Perhaps you could help the Juniors start a small museum. Why not have a Junior chorus and teach the children a few simple songs? If you live in a large city, why not take them to some of the most interesting places? And why not have a Junior gymnasium class if the boys and girls are where you can get them together, and if one of your Senior Missionary Volunteers can give instruction in physical culture?

The Junior boys and girls look up to you. You are their heroes and heroines. Do not disappoint them. Set them a good example and give them a helping hand. Try to save them for the church. Do not, because of your negligence, let them share their play-time with Satan, but endeavor to make their social life "social to save."

The Juniors will follow the seniors, you know.

Wherever the seniors may stray;
If the seniors go wrong, it will not be long
Till the Juniors are as wrong as they.

And so with the seniors we earnestly plead,
For the sake of the Juniors today.
If the Juniors are lost, what a terrible cost
Some seniors may have to pay.

NOT OCCASIONS FOR DISPLAY

"O, I can't go! I haven't a thing to wear!" How often that exclamation escapes the lips of a young person who is invited to a social function! What a pity that dress should occupy so important a place in social gatherings! *It should not*, and so long as it does, we cannot have true Missionary Volunteer social gatherings. Let your gatherings be occasions for display of only those things that the Master endorses.

Hold high the standard of Christian simplicity, if you would make your social gatherings a soul-winning agency.

Miss Min Liang, when her father was Chinese ambassador to this country, noticed the American girls' devotion to dress, and she said:

"I do not mean to criticize, but there is one thing that I don't understand about American girls, and that is their eagerness to discuss the subject of dress. Almost the day of my arrival in this country, questions about the style of dress began to be put to me, as if that were the most important of all subjects. In my country these things are considered very trivial, and only the unlettered women waste time talking of them. As a matter of course, we dress according to the most approved custom, and think no more about it."

"In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming. . . . Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils." — "*Education.*" p. 248.

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence." — "*Testimonies for the Church.*" Vol. V, p. 499.

"Dear youth, a disposition in you to dress according to the fashion, and to wear lace, gold, and artificials for display, will not recommend to others your religion or the truth that you profess." — *Id.*, Vol. III, p. 376.

Will you not receive these extracts as appeals to you to help stem the tide of worldliness among us?

You can help. The young women in your society must lead out. But the young men need also to measure their apparel by the standard of true Christian simplicity.

A story of a certain commencement comes to my mind. The great day for the students was near at hand. The graduation dresses were being planned. One day Carrie Scott, one of the graduates, found one of her poor classmates in tears. She asked why she was crying, and learned that she could not afford a new dress. "I know I am foolish," the girl sobbed, "but I just can't help it." Miss Scott offered to lend her classmate a gown, but her offer was refused. What did she do? She called her classmates together; the girls all decided to follow her suggestion, and Miss Carrie Scott, who later became the first lady of the land (Mrs. Benjamin Harrison), together with her classmates, were graduated in blue calico dresses.

You admire Carrie Scott for her thoughtfulness and because she denied herself for the sake of her classmate. But think how much greater a cause calls upon you and me for self-denial. Do you not think that for the sake of the Master whom we serve and for the sake of the friends who know Him not, we, as Missionary Volunteers, should deny self in this matter and make our apparel a witness for Him? Let them say with the Chinese Christian, "I have Christ for my adornment, and surely that is enough for any Christian."

REFRESHMENTS

"We didn't have any 'eats,'" said a Missionary Volunteer secretary when asked whether they served refreshments at those happy social gatherings she had just told us about at the conference. "Why not have eatless social gatherings?" suggested another. What do you say? Surely it is a pity to make the refresh-

ments the climax of the gathering. Usually such are "socials to eat" rather than "socials to save." And the money used for refreshments often, to say the least, represents just so much money wasted for unnecessary food. Test your expenditures for refreshments by your principles of Christian stewardship. Test them by 1 Corinthians 10: 31.

Do not feel that social gatherings cannot be successful without refreshments, for refreshments are by no means an essential part of a delightful evening. Try some "eatless socials," and you will understand why refreshments are not essential.

"That was one of the most delightful socials I ever attended," said a young woman on her way home from an "eatless social." "No one had to sweat over refreshments. How much nicer that makes a social gathering!" she continued. Had you known what a strong position this young woman had formerly taken against socials where refreshments were not served, you would appreciate her voluntary confession in their favor.

But must we never have refreshments? Yes, you may if you desire. Serve them daintily and tastefully; but let them be very simple. Here, too, Christian simplicity and the laws of health must rule. Sandwiches and lemonade, for instance, or some other equally simple refreshments are sufficient. And make it a rule to serve your refreshments *early*, not at a late hour when your stomachs "have gone to bed," and you ought to be there yourselves.

PREPARATION FOR SOCIAL GATHERINGS

If you want your social gatherings to succeed, make thorough preparation. This will take time, and it will take effort. But as a rule, socials that do not cost much are not "social to save." Have a definite pur-

pose for each gathering, and focus every plan on that purpose. Saturate all your plans with prayer. Usually it is best to divide the time, and have a variety of items on the program. Have music, songs, readings, and recitations as well as games. Plan that each person who attends shall have the opportunity to carry some good thoughts home.

Some one has said that all well-managed socials run by schedule. This schedule must be planned beforehand; and it must include everything: Is the room to be decorated? Who will be master of ceremonies? Shall there be refreshments? What games shall be played? When shall it begin? etc. Map out the program in detail. See that every gap is filled. Do not assign prominent parts to the same young people every time; bring in new talent if you possibly can. Always plan to enlist all the young people in some active part of the program for the gathering. Give them something to do, and they will want to come again. Be sure to invite all who should attend, especially those who may fear they are not wanted.

CHOOSING GAMES FOR SOCIAL GATHERINGS

Aim High.—The games given in the following chapters can be made very profitable if played in the right spirit. Most of them can be played by few or many, and either indoors or outside. They are good for your winter evening gatherings and your summer afternoon outings. Many other good games might be added to this list. Be on the outlook for such. Of course, you will collect only games that conform to the laws of health and to your high Christian principles. But do not look for merely harmless games. That is too low a standard. It is a dangerous standard to use. Charles Wesley once declared that by harmless diversions "he had been kept dead to God,

asleep in the arms of Satan, and secure in a state of damnation for eighteen years."

Games of chance do not deserve a recommendation. Christians should discriminate against them. They are largely brainless games, anyway. Of course there is some skill in most games of chance, and some chance in many games of skill. That makes it hard sometimes to choose if one ventures near the border line where these elements equalize each other. But do not try to see how near you can drive to the edge of the precipice. Keep close to the wall. Rule out also competitive games in which only one person can win. Of course this should not be taken to include certain simple competitive exercises — for instance, the bean race.

Select games that "train the muscles, the eye, the hand; games that give self-control, delicacy of touch; games that teach fairness, justice, patience, concentration, fearlessness." Such games will be worth your while. If you play them moderately and in the right spirit, they will contribute to your strength and skill for playing the great game of life.

GUARDING THE SPIRIT OF YOUR GAMES

That is another important point. If Satan cannot choose your games for you, he will try to choose for you the spirit in which they are played. And if he can choose the spirit, he can also determine what the results will be. A noted writer has said:

"The games your youth play, the manner in which they play them, will influence their character a thousand times more than all the precepts taught them and all the discipline of schools."

Somehow the influence of the spirit in which games are played makes me think of the Great Divide. At one place the Great Divide seems only a rounded

le ice in a stream. But it separates the water in its course, sending some of it west and some of it east. Only a ledge! but what a difference it makes in the end! The drops of water that mingled together find themselves thousands of miles apart. Some enter the sunny Pacific, and some flow into the cold Hudson Bay.

The Great Divide should teach a lesson in regard to the spirit in which you play your games. The same game may bring very different results. The spirit in which the game is played is the "Great Divide" which may send young people into the world or lead them into a deeper Christian experience. So guard carefully the spirit of your games. Remember you do not live to play games. You play games that you may live stronger and better lives. Play your games in a spirit that will contribute to character building. Keep the happiness of others uppermost in your mind. When principle is not involved, yield graciously to the wishes of others. That is one of the prices you must pay for pleasant hours with your friends, and it is one way of permeating the entire gathering with a spirit of genuine unselfishness. In all your games, "let this mind be in you, which was also in Christ Jesus." Such a spirit will be contagious, and will make your social gatherings, "social to save."

SUPERINTENDING THE SOCIAL GATHERING

Keep your eyes fixed on Jesus,
He was "social to save;"
Try ever to please him,
Be "social to save."

When you meet for a social gathering, keep things moving and keep them moving in the right direction. Some one must be at the wheel to see that they do move properly. Have an invisible program and fol-

low it as closely and tactfully as you can. Let there be no gaps for uncomfortable or awkward feelings to slip in. Plan something for those that come early; for often the time of "waiting for the rest" brings embarrassment. Keep your eyes open during the entire social hour. Do you see any "wallflowers" around? Pick them for the social bouquet. Are a few getting lost in themselves? Tactfully break up such cliques by finding something for these friends to do. Keep the sociability well diffused. If your society is large, your social gatherings will be large also; and in that case it would be well to have a "secret service" committee. These persons should help the one in charge to keep things moving, and to help everybody to enjoy the gathering.

Do not let the games you play "wear out." Perhaps you are not tired, but are you sure the rest are not? It is they, not yourselves, you are entertaining. So watch the young people, and keep the games fresh. Change briskly from one number to the next. If slight emergencies arise, do not let them spoil the social hour. The torn dress or the spilled lemonade, or even the missing number on your program, cannot spoil a happy gathering, but the way in which you who superintend the entertainment take these accidents, may spoil a good time.

However, it is not enough to keep your hand on the wheel during the gathering. When it is time to close, you must "turn off the steam." Close while the young people are still having a delightful time. A good song and an earnest prayer should always be an appropriate climax.

Jesus has been an unseen guest in your gathering. In your prayer, express your gratitude for His presence; pray that He may accompany you to your homes, and that you may please Him in all that you do.

MAKING YOUR BETTER BEST

And when you go home from a social gathering, think of the evening you have spent together. Study the gathering in your next executive committee meeting. Was it all that it should be? In what points did you fail? Was everything in keeping with your highest ideals? Did the social gathering help to draw the young people who are out of Christ nearer to the church? Did you get into more sympathetic touch with those you are trying to save? Do you understand them better? Study such questions as these in your committee. Remember the story of the artist who, when asked which he considered his best painting, said, "My next one," and work hard to make your next social gathering better than any you have had before. That is one secret of success. Determine to "make your good better, and your better best." Resolve that these gatherings shall be soul-winning socials.

Do not become discouraged if things go hard. There is a repair shop in Washington, D. C., that uses this unique advertisement: "Difficult jobs our special delight." Let this advertisement spur you on with new zeal in your work; and be sure that if you pray and study and work hard enough, you will succeed in holding social gatherings that are "social to save," — and you will find "special delight" in doing so.

HAPPINESS is not perfected until it is
shared. — *Jane Porter.*

III

PRACTICAL PLANS FOR SOCIAL GATHERINGS

PLEASANT AND PROFITABLE EVENINGS

MANY calls have come to the General Missionary Volunteer Department for suggestions for social gatherings. They have come from workers who feel keenly that something should be done to make the social gatherings among our young people more conducive to character building. It is a pity for young people to come together to waste an entire evening—or any portion of it, for that matter—when there are so many pleasant and profitable forms of entertainment. And it is to help you who are trying to improve the social gatherings among our young people that this book is written. The preceding chapters deal with guiding principles in social gatherings. This one and all that follow give suggestions, programs, and games for such gatherings. These suggestions, which have been gathered from our Missionary Volunteer workers and from other sources, are passed on to you with the prayer that they may be a real help to you in your efforts to make your social gatherings "social to save."

AN EVENING WITH THE BIBLE

Song : "Onward, Christian Soldiers," one stanza.
Prayer.
Study : Second chapter of Daniel.
Piano Solo.
Exercise : Bible Numbers.
Recitation : The Bible.
Who's Who? Bible Characters.
Song : "Jesus, Lover of My Soul."
Bible Storlettes.
Refreshments.

Bible Question Match: Leaders, Miss _____.

Mr. _____.

Paper: The Object of Our Young People's Society.

Invitation to attend society meetings.

Announcement of next social.

Closing Song: "Give Me the Bible," one stanza.

Prayer.

The program given here shows how some of our New England Missionary Volunteers spent the time set apart for their Bible Social. Mrs. M. W. Howe, who chaperoned and directed the social gathering, tells us just how they carried out the program.

"The previously appointed Reception Committee, consisting of a young man and a young woman, came at 7 p. m. The guests arrived between 7:15 and 7:30. The Reception Committee received them, assisted in the removal of wraps, and introduced those who were strangers. Violin and piano music was rendered while the guests were arriving.

"Promptly at 7:30 the Missionary Volunteer leader, after speaking a few words of greeting, asked all to rise to sing, and to remain standing during prayer. After the prayer, the exercises of the evening were turned over to the assistant leader.

"A twenty-minute study of Daniel was then taken up. This study is a feature of our socials, one chapter being taken up each time. Twenty type-written questions, previously prepared by the leader, were passed around and answered in order, each giving the number of the question after answering it.

"The exercise 'Bible Numbers,' in charge of one of the young people, consisted of about fifty Bible numbers placed on a blackboard, distinct from each other. The one in charge erased the numbers as fast as their use in the Bible was given. Ten minutes was allowed for this exercise. The board was placed upright on a table, and the guests stood up so as to be able to see it. Illustration of numbers used: "8," Answer: Eight saved in the ark. "42," Answer: 42 children destroyed by bears for mocking Elisha. "930," Answer: Adam lived to be 930 years old, etc.

“‘Who’s Who? Bible Characters.’ Twenty cards, each representing a Bible character, had been put up around the room beforehand. Each guest was provided with paper and pencil, and fifteen minutes were allowed in which to discover what Bible people were illustrated on the cards. Achan was illustrated by a tent, a bright-colored Oriental garment, and a golden wedge. These were pictures cut out and pasted on the card. David was illustrated by a shepherd’s crook and a harp; Noah, by falling rain and a rainbow; Dorcas, by a lady sewing; Methuselah, by the figures 969, etc. When the fifteen minutes was up, the slips with names signed, were placed on the table and then passed out again to different persons, after which the key was read according to the numbers which had been placed on the cards, and which had been also placed on the slips. Mention was made of all whose slips were correct or nearly so.

“‘Bible Storiettes’ consisted of the reading of short stories of Bible characters with the names left out. At the close of each story the guests gave the name. For this it is best to select names which are not too well known, such as Vashti, Delilah, Salome, Priscilla, Jezebel, etc.

“‘The Bible Question Match’ was carried out in the same manner as a regular spelling match. Leaders were chosen for the two sides—a young woman and a young man. If a person could not answer the question put to him, he sat down. The Bible questions used were prepared beforehand. Twenty minutes were occupied in this exercise.

“The paper on ‘The Object of Our Young People’s Society’ occupied ten minutes, and was prepared for the express purpose of setting before those not familiar with our work, something of what we are doing and why we are doing it.

“The visiting young people were then invited by the assistant leader, in behalf of the society, to attend our society meetings, the time and place of meeting being given.”

A STANDARD OF ATTAINMENT EVENING

It will take some time to work up a good Standard of Attainment evening. But every Missionary Volunteer Society should try to have such an evening occasionally. The stories suggested in the following plan can be gathered from our papers from time to time, or from our denominational history, "The Great Second Advent Movement." Pictures of at least some of the pioneers and leading workers of today can be secured from our publishing houses at very little cost, and it would well pay your society to obtain them. Like all other social gatherings, plan your Standard of Attainment evening carefully. The following program would be a very profitable one:

1. **A Visit to Our Denominational Art Gallery:** Have pictures of pioneers (but not their names) placed around the room, and as the guests arrive, provide each one with pencil and paper. Ask each one to go around and introduce himself to these pioneers, and get a list of their names. It might make the exercise more interesting if, among the pictures of the pioneers, are included pictures of leading workers of today. When time is up, read a correct list.

2. **Stories Worth Remembering:** When all have arrived, have a few cheering stories of the early Advent Movement and of experiences in the mission fields, told by persons who have come prepared to do this.

3. **A Standard of Attainment Question Box:** It would be a good plan to have the chaperon in charge of the Question Box. Arrange a list of questions beforehand, bringing in both Denominational History

¹ You might also have "art galleries" consisting of pictures of missionaries, of schools, sanitaria, or publishing houses, to bring variety into your Standard of Attainment evenings.

and Bible Doctrines. Pass them out, or read them, and ask different ones in the room to answer them. Or, have a "Spell down" instead of a Question Box. One society conducted the Standard of Attainment "Spell down" in this way: Two captains chose sides. The leader then began to ask questions on doctrinal points or on denominational history, going from side to side. When a person failed to give the correct answer, he went to the foot but did not drop out of the game. The side answering a question which the other side failed to answer, chose one from the opponents.

4. Recitation or Reading on the Bible. The poem "When I Read the Bible Through," by Amos R. Wells, is good.

5. A Standard of Attainment Hunt: Provide each of the young persons present with pencil and paper, and ask him to write at the top of his paper the words "Standard of Attainment." At a given signal, ask all to begin to make words using the letters from these three words, and see who will get the largest list in the five or ten minutes allotted to this exercise.

6. Questions and Answers: Prepare for this number a list of correct answers to an old set of Standard of Attainment examination questions. Clip the answers and questions and have them read by different persons. Number the questions and have them read in order, but do not number the answers. Ask each one having an answer to give it at the proper time.

7. Roll Call: Ask each person present to give one worth-while thought learned during the evening.

8. Past, Present, Future: It would be interesting, if you have the time to add to the exercises suggested a talk by the educational secretary on what your society has done, is doing, and is planning to do to interest the young people in preparing for Membership of Attainment.

Make your Standard of Attainment evening a direct help to the Standard of Attainment work in your society. If you do, it will be sure to be a blessing to the young people who attend.

A READING COURSE EVENING

Plan to have copies of all present and past Reading Course books in the room where you will spend your Reading Course evening. The plan given here for a Reading Course evening is only suggestive, but it may be useful to you in preparing yours:

1. **Which Am I?** As your guests arrive, pin on the back of each the name of a Junior or Senior Reading Course Book, and then let him proceed as in the game, "Who Am I?" given in the chapter on "Good Mixers," page 65.

2. **Which Is It?** About a week before, ask different persons to come prepared to tell briefly the story of such Reading Course books as you may decide upon. Assign a definite book to each person. When this part of the program is being given, ask that each conceal the name of the book as he tells his story, and then let all guess what book he has described.

3. **Why I Like It Best:** Some time before ask that each young person come prepared to tell what Reading Course book or what chapter in a certain Reading Course book he likes best, and to state briefly his reason.

4. **A Reading Course Question Box:** Prepare a list of questions. Have each question on a separate slip, and with the question give the reference to the book and perhaps the chapter, in which the answer may be found. Pass these questions out to the young people. Allow them about fifteen minutes to consult the Reading Course books. Some will already know the answers, but others will not; so make this provl-

sion. Then, have the questions read and the answers given orally. Be sure to choose questions that are certain to bring interesting answers. Why not have your chaperon conduct the Question Box?

5. Written Description: Write the names of all the Reading Course books on separate slips. Drop these slips into a hat and then pass them around, asking each person to take one. After the names have been drawn, provide each person with a pencil and a sheet of paper, and ask him to draw a picture suggesting the name of the book he received, or to write a paragraph describing it.

Allow a few minutes for the drawing. Then, pass the drawings around the circle, asking each to name the books from the drawings. See how many books are named correctly.

6. Talk: This is a program in which the educational secretary should have an opportunity to give a short talk. Let him tell something of how the Reading Course work is growing in the world-wide field, and how it is progressing in your own society. He should also speak of plans he has for making it more successful, and of opportunities that should be improved to lend these excellent books to friends who are not Christians.

A PASTRY PARTY

The purpose of this evening is far more altruistic than it sounds. Have the Juniors help you in this work. The object is to get together to make scrapbooks for hospitals and orphanages, and for use in missionary work in the homes of the poor. Some weeks before this gathering, ask your young people to collect poems, stories, and pictures that can be used in missionary work, especially for children. Of course, you want poems, stories, and pictures full of comfort

and cheer. When you get together, let some clip articles and pictures from the magazines, while others select those they think will make the best scrapbooks, and finally, let others do the pasting. The pictures and clippings may be pasted on sheets of white cambric, or on white paper, and placed in dark covers.

If you do not think it best to make scrapbooks, get sheets of heavy paper about 5 x 7 inches, or larger, and paste on each an interesting picture and one or more good clippings. Remember that colored pictures are especially attractive to children. In addition to this, if you have one or more good penmen, they might write on the back of each of these cards a good Bible promise or a message of cheer from your society.

A MISSIONARY VOLUNTEER EVENING

You could very profitably spend an evening in a social way reviewing the history of our Missionary Volunteer Movement. A Question Box could be conducted, and different persons might be asked to give consecutive eras of the history of the Missionary Volunteer Work, or different phases of it. Allow some time for discussing your own local problems, and see what you can do to improve the society. It might be well during the evening to have a few games selected from other parts of this book, and open or close your social with a song service.

CURRENT EVENTS AND WHAT THEY MEAN

A week or more before you have your Current Events evening, ask different ones to be on the look-out for special kinds of news items. If any are especially interested in science, in mechanics, in agriculture, assign to them news items on these subjects. Ask them to glean all they can find. Have several gather news items regarding foreign mission

work, perhaps assigning different countries to different persons; or, if you know just what papers each will have access to, assign different papers to different members. One or two others might look into the political world, and give information concerning the recent developments there. Assign to two other Missionary Volunteers the work of looking up some of the Bible prophecies concerning the last days, that they may be able to review these before the other Missionary Volunteers at the social gathering.

When you get together, and the young people whom you asked to review the prophecies have given the results of their Bible study, call for reports from the others. Then discuss the reports. Ask each one present to tell how these reports look to him in the light of the Bible prophecies for this time.

A "YOUTH'S INSTRUCTOR" EVENING

The *Youth's Instructor* is our special paper. Why should we not spend an evening with it? Let some one prepare a brief history of the paper. Information may be obtained from our denominational history and from the Review and Herald Publishing Association. About a week beforehand, ask each to come prepared to tell a story or to relate an interesting news item read from any number of the *Youth's Instructor*.

If your young people like literary work, you might assign to different ones different departments of the *Instructor* with one person as editor in chief, and have them write articles and news items, and prepare material for a paper similar to the *Instructor* that visits you from week to week. Such an effort would deepen the appreciation of your Missionary Volunteers for this paper, for they would begin to realize how much work is required to provide them with this worthy visitor that comes so faithfully.

Before you close your *Instructor* evening, spend a little time considering what you can do to get this excellent paper into the hands of more young people.

AN EVENING WITH GOSPEL SONGS²

Such an enjoyable and profitable evening may be spent in studying gospel songs! Ask each young person to come prepared to tell the story of his favorite gospel song. Arrange to have at least one stanza of each of these songs sung by a few or by all who are present. As the histories of these songs are being given, it would be well for the one in charge to jot down question which these talks answer, and at the close of the histories, ask this list of questions, and see how many have paid sufficiently close attention to be able to answer them all.

A general talk on the value of good songs would not be out of place in this gathering.

AN EVENING WITH HOBBIES

Ask each person to come prepared to tell briefly the story of some prominent person, and to emphasize in his story the hobby of the one whom he is describing. Most Missionary Volunteers have hobbies of their own, so the rest of the time might be profitably spent in reviewing their hobbies. Perhaps, however, the young people will not regard their hobbies as hobbies; so ask each to come prepared to give a two-minute talk on any subject in which he is most interested. It would be well also to have short talks by one or more persons on the value of hobbies—the educational, the physical, and the moral value. Have your chaperon give one of these talks.

²The *Gazette* for April, 1919, contains excellent material

A MAGAZINE EVENING

It will take considerable literary work to make this interesting to all. However, an evening could be spent very profitably in reading a magazine prepared by the Missionary Volunteers. Weeks ahead some one would have to be appointed as editor, and there should be associated with him several other young people. One might be responsible for a short article or news item on science, another on religion, another on industries, and still another on international relations of countries. Of course, a considerable portion of your paper will be devoted to home and foreign missions, and it would be well to have at least two persons work up this section. Those responsible for the sections should solicit news items, etc., from other young people.

The different kinds of work promoted in your society should be represented in the paper, such as news items concerning the Reading Courses and the Morning Watch. Possibly some one could supply an original poem. Many magazines use some selected matter, so it will not be necessary for all articles to be original; but see how interesting a magazine you can get up. Let everything in it be wholesome, of an inspirational nature, and something really worth while.

When you get together for your Magazine evening, the program will be to read and discuss all the parts of the paper you have jointly prepared.

AN EVENING WITH OLDER FRIENDS

Why not have an evening occasionally for entertaining all the older friends in the church? Parents do so much to give the young people pleasant evenings, why should not Missionary Volunteers give an evening for the older people occasionally? You know what many of the older friends in your church like.

Arrange a program that will give them a pleasant social hour. Have short talks on the blessing older friends are to you, and let such a general talk lead to the expression of appreciation of the older friends about you. Have two original papers, or endeavor to find two articles expressing appreciation of fathers and mothers. Sing some of the songs that have been long known, and still never grow old. Recite a few poems that your fathers and mothers used to know. For such a program, remember especially the old and feeble who have no way to attend, and endeavor to make arrangements to bring them to the gathering.

Let us ever be tender to those who are past
The glory and joy of their prime;
Whose strength and whose vision are weakening fast
'Neath the shadowing touches of time.

The years are fast speeding; they soon will be gone.
The aged ones with us today;
Their feet are approaching eternity's dawn.
Make haste to be kind while we may.

— Selected.

A GOOD SAMARITAN EVENING

Do you live in a community where there are many poor children? Can you not bring a ray of sunshine into their lives by giving them a pleasant evening, or if possible a pleasant afternoon some time? A program may be drawn from the games suggested in other parts of this book.

AN EVENING WITH WASHINGTON

1. Song: "America."

2. Autographs

(Give out cards to the guests, and ask them to sign their names at the top, and then see how many autographs they can get. Each guest must shake hands and say at least two sentences to a person before asking him to sign his name. Allow ten minutes for this exercise, and then see who has the most names on his card.)

3. "Who's Who?"

(Give out cards, each having the numbers from 1-24. Read questions given in "Who's Who?" page 124 giving half a minute for each answer to be written.)

4. Talk: George Washington.
(Give some interesting facts regarding his life.)
5. Picture Contest.
(Have pictures of eminent men in history pinned on the wall, numbering each picture. Pass out cards to the guests, and ask them to write the names of the men, numbering according to the number on pictures. It would be interesting to call for volunteers to tell something about these men as each name is read when correcting the lists.)
6. Male Quartet.
7. Recitation: "America for Me!" by Henry Van Dyke.
8. "Washington."
(Form as many words as possible from the letters in the word "Washington.")
9. Song: "Star Spangled Banner."
10. Benediction or closing prayer.

IN THE SCHOOLROOM

Sometime spent an evening playing school. You used to enjoy it, and there is no reason why you should not enjoy it now, and make such an evening profitable as well as pleasant. Provide each "pupil" with pencil and paper for use in "class work." The program for such an evening might be as follows:

| | |
|--------------------|-----------------|
| Opening Exercises. | Geography. |
| Roll Call. | Physiology. |
| Arithmetic. | Bible Drill. |
| History. | Teacher's Talk. |
| Dismissal. | |

Opening Exercises. — Open your "school" with some good hearty singing, selecting if possible, songs you sang when in school.

Roll Call. — Announce your roll call a week or so beforehand, and request each person to be prepared to respond with an old school-day recitation or a quotation.

Arithmetic. — Let the entire group constitute the class. Explain that Roman numerals are needed for solving the problems. A good way of conducting the

"Arithmetic" class will be to provide each "pupil" with a list of the problems, and have him fill in the answers as quickly as possible. Here are a few problems to which you can easily add others if you desire:

| | |
|--|--------|
| 500 + a part of the head = a term of endearment . . . | D-ear |
| 5 + frozen water = wickedness | V-ice |
| 1000 + 0 = what a politician must do | M-ix |
| 100 + an exclamation of pain = a domestic animal . . . | C-ow |
| 50 + a writing fluid = part of a chain | L-link |
| 5 + a fermented liquor = a valley | V-ale |
| 1000 + help = a single woman | M-aid |
| 50 + a kind of tree = part of a whip | L-ash |

History. — Select well-known historical names. Write these on slips, pinning one on the back of each "pupil." Then proceed as in "Who Am I?" page 65. When the names are guessed, ask each to tell something about the person whose name he bore.

Geography. — Use "Hidden States" as explained on page 136. When the States are found, have volunteers locate and give one interesting fact about each State.

Physiology. — If you desire, use "A Singular Piece of Mechanism," described on page 119; but have also several two-minute talks prepared beforehand. Brief sketches of prominent physicians, historical facts about the origin and growth of sanitarium work in our denomination; why young people should guard their health sacredly, etc., are good topics.

Bible Drill. — Use the Bible Question Box described on page 150 for this number. Be sure to have a lively Bible drill. It may be well to have all study up on at least some of the questions before the gathering.

Teacher's Talk and Dismissal. — Ask your church elder or your chaperon to give a five-minute talk, showing how life is a school in which we should learn something worth while each day. Close with song and prayer.

AN EVENING WITH CHRISTIAN HELP WORK²

If your Christian Help and Gospel Meeting Band is wide-awake, it will appreciate the co-operation of every member in your society. Why not get together for an evening sometime and have a short program? Consider the benefits of Christian help work. Lay plans for the future, and make preparation to carry them out. Spend the evening in making scrapbooks, in mending clothes, and in preparing articles for distribution among the poor. Perhaps you do not need anything in your Christian help work just at present, but it is wise to gather in summer for winter's need. Needs are sure to come. While the young women sew, the young men might prepare scrapbooks, etc.; or a good, helpful program could be prepared to be given by the young men while the young women do the mending and sewing and pasting.

Part of the evening could very profitably be given over to stories about the origin and history of the health and temperance work. Study our sanitariums, and see what a blessing they have been in many different parts of the world. The Year Book contains some of the information needed for such a program, and "The Great Second Advent Movement" will also give some help.

A BIRD SOCIAL

Mrs. Lucy E. Taylor has kindly described for us a very profitable bird social as given in one of our schools. She writes:

"An intensely interesting and highly instructive lecture had been given by Mr. Gorse at Emmanuel Missionary College in the autumn of 1917 upon the sub-

² The chapter on "The Christian Help and Gospel Meeting Band" in "Missionary Volunteers and Their Work," will give helpful suggestions for this program. Every society should plan for a Christian help work evening occasionally.

ject of birds. A number of earnest students decided that they ought to band together to study bird life and habits, and thus to be more intelligent in regard to the needs of our little feathered friends, and better prepared to protect them, for their eyes had been opened to the fact that birds are of great value to us both practically and esthetically. The organization was effected, and named the Cardinal Club in honor of one of our most beautiful American birds, the Cardinal Grosbeak. Weekly meetings through the winter for the study of birds were followed by field excursions in the spring, and to complete the year's work the following entertainment was planned. It was to fulfil the double mission of providing a wholesome social evening and of increasing the interest of the student body in this worthy cause.

"The chapel was decorated with flowers and plants, and a large number of colored plates of birds were arranged about the room. A set of one hundred six plates obtained from the New York State Museum, others taken from Audubon leaflets, were used for this purpose. Cards were printed containing the formal program on one side of the page. On the other side were written the names of a group of birds of a certain class, as the thrushes, but a *different* member of this group would head the list on each card of the group. For instance, if the Olive-backed Thrush headed the list on one card of a group of seven, the Wood Thrush would stand at the head of the list on the next, the Hermit Thrush on the third, and so on through the list until there were seven programs ready to hand to the guests, each with seven names upon it with a different name at the top of each list. Other groups were placed in the same way until a sufficient number were prepared to provide a program for each guest. It was arranged that in handing out the programs, one of each group should be given to a member of the Club. The members of the Club wore a badge, a bit of cardinal ribbon, and the programs were handed to the guests as they arrived at the chapel door.

"The first three quarters of an hour were to be spent in informal social intercourse; each person who received a program represented the bird at the head of his list, and he was to seek out among the guests his relatives — those who belonged to his group. Then they were to discuss these birds, aided by the member of the Club who belonged to their group, and by the pictures about the room. Books also treating on the subject of birds were lying about on tables easy of access. At the end of the informal part of the program, all were seated while appropriate music, recitations, and papers prepared for the occasion were rendered as follows:

"Organ Solo: Spring Song.
Talk: The Usefulness of Birds.
Story: A Little Girl's Vow.
Talk: The Cardinal Club.
Talk: Bird-land.
Talk: Birds as Messengers.
Duet: The Land of Swallows.
Benediction."

NOTE. A committee organized for the purpose, with the help of books on birds, could prepare a similar entertainment.

AN EVENING WITH THE LITERATURE AND CORRESPONDENCE BAND*

This evening's entertainment might well be given under the auspices of the Literature and Correspondence Band. It would be very appropriate to have a short historical sketch of our publishing work, asking some one to locate our leading publishing houses in the different countries in the world. The Year Book will enable one to do this. Elder E. R. Palmer's book, "The Printing Press and the Gospel," contains excellent material for such a program. After you have studied the publishing work in a general way,

*The chapter on "The Literature and Correspondence Band" in "Missionary Volunteers and Their Work," may give you a few suggestions for this program.

spend some time in studying the opportunities around you for scattering soul-winning literature. Tell something of what the band has been doing and what it hopes to do.

OTHER PROFITABLE EVENINGS⁵

Any of the following topics, and many others, will furnish wholesome and delightful entertainment for an evening:

The Leaders in Our Denomination.

The Great Temperance Movement.

Books That Have Helped Others and Can Help Us.

The Beauty of Christian Simplicity.

The Benefits and Joy of Economizing.

What We Owe the Juniors — Spiritually and Socially.

Nature's Gift to Us Day by Day — Trees, Birds, etc.

Other Nationalities in Our Community.

The Four Seasons.

⁵ Go to your public library for such help on these topics as you cannot get from your own books or from your society library.

In all your social gatherings, let your unswerving purpose be "*social to save*."

IV

GAMES THAT ARE GOOD MIXERS

OFTEN when a company is gathering, awkward, embarrassing moments creep in. Something is needed to "break the ice" and to melt everybody into friendliness. Then again, sometimes after the program is well under way, despite the diligent efforts of the one in charge, the young people begin to congregate in cliques,—unintentionally, perhaps,—and it becomes necessary to do something to diffuse the sociability. On such occasions try some of these good mixers. Some of the games in other chapters will also make good mixers.

STATES AND CAPITALS

Select the names of about half as many States as you will have guests—perhaps a few more. Write the names of these States and their capitals on separate slips of paper. Put the names of the States in one dish and the names of the capitals in another. Then, pass these out among the guests, and let each State find its capital and each capital its State. Do not allow too much time.

At times this game may be made even more interesting if instead of writing the names of the States on slips, you draw outlines of them on small sheets of paper.

PROGRESSIVE CONVERSATION

Make a short list of interesting topics for discussion, numbering them 1, 2, 3, etc. Make enough duplicates of this list to supply each guest with a copy. The following list of topics is only suggestive:

1. The trip I enjoyed most.
2. How to improve our Missionary Volunteer Society.
3. The members of the President's Cabinet.
4. The value of a hobby.
5. Which is more useful, the broom or the dishcloth?
6. How to make others happy.
7. My favorite book.
8. My opinion of the "movie."

Distribute these slips among the guests, and at a given signal, let each guest discuss topic No. 1 with another guest, and continue to discuss it until the signal is given to change. As soon as the signal is given to change, each guest should discuss topic No. 2 with another person, and so on until your list is completed. No guest should discuss two topics with the same person. It may be well to allow from one to five minutes for each topic, depending somewhat on the subject. Be careful to see that the *diffident young people are not overlooked*. Give some who are good conversationalists a hint privately if there is any danger of the diffident ones' being neglected.

SCRAMBLED QUOTATIONS

Write the quotations on slips of paper. Then cut them into halves, and place the halves in different dishes, to be distributed among the young people, and at a given signal ask each guest to endeavor to complete his quotation. Sometimes this is made slightly more interesting by writing the author's name at the close of each quotation, and having the guests guess the name of the author as the quotation is read. Bible verses are very good for scrambled quotations.

COMPLETING THE STORY

This game is very much like the preceding one, only short stories are used instead of quotations.

It would be an excellent plan for the social secretary in your society to collect short stories—not longer than one column in the *Youth's Instructor*. These could be clipped from the *Instructor* and from other papers. Poems would also be good. Cut each story up into a number of pieces—perhaps making each paragraph a separate slip. Pass these out among the friends and ask each one to help complete the story of which he has a part, as quickly as possible. After the stories have been completed, have one in each group read the story, or tell it in his own words. Or, it would be equally well for each to read or tell the part his slip contributes. It is probable that the persons in each group will be able to tell their story easily, but it may require considerable study to get the paragraphs into the right places.

MAP STUDY

Paste maps of States or countries on cardboard, and cut them into irregular pieces. Distribute the pieces among the guests, giving each guest one or more. Ask that the maps be completed quickly.

MUSICAL MEDLEY

Select several familiar patriotic songs. Take one stanza of each. On each of four small slips of paper write the figure 1. Then, on each of these slips write different parts of the chosen stanza of one of your songs. Number four slips of paper No. 2, and write on these the chosen stanza of one of your other songs, and so on, until you have prepared enough to supply all your guests. Distribute these promiscuously in the crowd. Ask that each stanza be completed, and when the ones and twos, etc., have all formed into groups, have the groups assemble in different parts of the room and ask each group to sing its own song. Let the quartets sing in order.

A TRIP AROUND THE WORLD

Before your guests assemble, scatter about the room advertisements, pictures, or articles representing different countries. Number each advertisement and article used. When the guests arrive, provide each person with a pencil and a small notebook, and ask him to make a list of the countries represented by the articles and advertisements. An advertisement of tea could represent China. A wooden shoe or a windmill could represent Holland. Pictures of rulers or the names of money could also be used to represent different countries. When you feel it is time to close the game, having specified before the number of minutes allotted for the trip, see who has visited the most countries by guessing correctly what the advertisements, pictures, and articles represent.

WHO AM I?

Write on slips of paper the names of Bible characters, missionaries, prominent men and women, or titles of songs, just as you choose, only let your guests know which class of names you have selected. As the guests arrive, pin a slip on the back of each one, then let him learn from others the name that is pinned on his back. All questions must be answered by yes or no; so each person must ask only such questions as can be answered by yes or no. No other information must be given. It is well to have a number of extra slips and to provide new slips for those who guess their names quickly, in order to keep up the interest until you close the game.

ADVERTISEMENTS

Clip from different magazines advertisements that are familiar to almost every young person. Cut off the names of the advertisements, then number the

advertisements and pin them up around the room. Provide your guests with pencil and paper, and ask them to write the names of the advertisements. The pictures advertising the following would be recognized quickly by most of your young people: Cream of Wheat, Corticelli Silk, the Victor Talking Machine, Blue-Jay Corn Plaster, Bon Ami, and Fairy Soap.

Our own papers and books can also be advertised. For instance if you should pin up a portion of the *Youth's Instructor*, almost any young person would recognize it. Then, find or write descriptions of some of our Reading Course books and other well-known books, and use them in this game, always being sure to obliterate the name of the book. Let each guest name the paper or book described or represented. When time is up, have the lists corrected.

AN AUTOGRAPH PARTY

Provide each guest with a long, stiff card, and ask him to write his name at the top. All should then start out on an autograph hunt. State that the rule of the game requires a handshake and at least two sentences to be spoken, before asking any one to sign a card. There is no opportunity for long conversations, but it is a very good method for mixing the crowd. Allow from ten to twenty minutes for this game, depending on the number of young people assembled. Collect the cards and see who has the longest list.

BIRTHDAY CALLS

As each guest enters, pin on him a slip bearing his name and the month in which his birthday occurs. Beforehand arrange around the room cardboards with the names of the months. Ask each person to find his month. When sufficient time has been allowed for the groups to find their places, ask the months to make

two minute calls. For instance ask January to call on July, February on August, etc. In this way the young people will get well mixed.

WHO HAS THE NICKEL?

Before time for the social gathering, give a nickel or some other small coin to each of two or more persons. Let no one else know of this arrangement. When the guests have assembled, announce that two persons in the group each have a nickel which they will give to the twelfth person shaking hands with them.

A MIXING MARCH

This is especially suitable as an out-of-door mixer. Divide your company into two groups. Let them form into circles, one outside the other. The leader takes his place in the center of the circles. After commanding the outside circle to face to the right and the inside circle to the left, he gives the command to forward march. The circles will thus march in opposite directions. Have music for the march, if possible.

Explain before the march begins that the instant the music stops the marching must stop, and the outside and inside circles face each other. Then the persons facing each other must visit for thirty seconds on any topic, or the topic may be assigned by the leader. When the allotted time is up, the music starts, which is a signal for the marching to start also in the same order as before. The stops should be frequent, and so arranged as to have different persons meet each time. The mixing march should not be continued more than a few minutes.

A MUSICAL MIXER

Before time for the gathering, write the names of several familiar songs on slips of paper. Have at

least three or four slips bearing the name of the same song. Pin a slip on each guest as he enters. Then ask that each guest find others bearing the name of the same song, and these persons should remain together till the game is finished. At a given signal, all the groups may begin singing, each singing its own song; or the groups may sing in turn, as the director of the game may announce.

BEAN SPECULATION

Give each guest as he enters, say, ten beans. When the company is assembled, announce that ten or fifteen minutes will be allowed for "business." Then explain that all are to see who can gain the most beans in that length of time. The beans must be won in this way: Each guest may approach any other guest in the room and draw him into conversation. His object is to get the person he approaches to use the words "Yes" or "No" when talking. Each time any one says "Yes" or "No" in this game, he must forfeit a bean to the person who caused him to say it.

WHAT KIND OF GATE?¹

This game may be played in different ways, but it can be used very nicely as a good mixer and is quite difficult if not played as suggested here. Write the conundrum on one slip of paper; on another the answer. Distribute these slips among the guests, and ask each guest who has a conundrum to find the answer to it. For instance, one slip of paper would contain "A gate of an inquiring turn." Another slip should contain "Interrogate." When the persons having these two slips compare notes, they should know they have found the answer to the conundrum.

¹ The list used in this game is taken from "Eighty Pleasant Evenings."

Some may wish to consult the dictionary, so have one in the room. The list given is only suggestive. You may think of other "gates" to add, and may not desire to use all given in this list. After all the "gates" have been found, have the conundrums and the answers read.

| | |
|--|-------------|
| A gate that proclaims and publishes | Promulgate |
| A gate of an inspiring turn | Interrogate |
| A gate which punishes severely | Castigate |
| A gate full of wrinkles | Corrugate |
| A gate which connects and classifies | Conjugate |
| A gate which acts as an ambassador | Legate |
| A gate which travels by water | Navigate |
| A gate which makes claims | Arrogate |
| A gate which repeals laws | Abrogate |
| A gate which increases in length | Elongate |
| A gate which goes to law | Litigate |
| A gate which soothes and allays | Mitigate |
| A gate which conquers and subdues | Subjugate |
| A gate which places itself under bonds | Obligate |
| A gate acting as a representative | Delegate |
| A gate which separates | Segregate |
| A gate which cleanses and purifies | Fumigate |
| A gate which sends people into exile | Relegate |
| A gate which waters | Irrigate |
| A gate which assembles | Congregate |
| A gate which seeks knowledge | Investigate |
| A gate which produces its kind | Propagate |
| A gate which includes the whole | Aggregate |
| A gate of many colors | Varlegate |
| A gate which deserts | Ruminate |
| A gate which denies and rejects | Negate |
| A gate which sells the real | Frigate |
| A gate of self-denial | Abnegate |

WHICH MISS?

| | |
|--|----------------|
| What miss causes in turn amusement and quarrels? | Mischief |
| What miss is distrustful of human nature? | Misanthropic |
| What miss is not always honest? | Misappropriate |
| What miss is a blunderer? | Mistake |
| What miss can destroy the peace of home? | Misrule |
| What miss is responsible for gross errors? | Misdoing |
| What miss causes her mother sorrow? | Misconduct |
| What miss proves an uncertain correspondent? | Misdirect |
| What miss should the traveler shun? | Misguide |
| What miss fails in her undertaking? | Misadventure |
| What miss is untruthful? | Misrepresent |
| What miss meets with ill luck? | Misfortune |

MEN OF THE BIBLE AND THEIR WIVES²

HUSBANDS

| | |
|-----------|-----------|
| Adam | Eve |
| Abraham | Sarah |
| Amram | Jochebed |
| Isaac | Rebekah |
| Joseph | Asenath |
| Jacob | Rachel |
| Moses | Zipporah |
| Samson | Delilah |
| Boaz | Ruth |
| Elkanah | Hannah |
| Ananias | Sapphira |
| Felix | Drusilla |
| Ahab | Jezebel |
| Nahor | Milcah |
| Haman | Zeresh |
| Lapidoth | Deborah |
| Elimelech | Naomi |
| Nabal | Abigail |
| Aquila | Priscilla |
| Joseph | Mary |
| Zebedee | Salome |
| Zacharias | Elizabeth |
| David | Michal |
| Uriah | Bathsheba |
| Ahasuerus | Vashti |
| Herod | Herodias |

A PEN CONTEST²

(The answers contain the word "pen.")

| | |
|--------------------------------|------------|
| A college flag | Pennant |
| Ajar | Open |
| A Jewish feast | Pentecost |
| A marine bird | Penguin |
| A portion of land | Peninsula |
| A punishment | Penalty |
| A sharp instrument | Penknife |
| A stipend | Pension |
| A swinging article | Pendulum |
| Contrite | Penitent |
| Destitute | Penniless |
| A portion of the Old Testament | Pentateuch |
| Sad | Pensive |
| Sordid | Penurious |
| To pierce | Penetrate |

WHAT IS YOUR AGE?²

| | |
|---|----------|
| To what age do most people look forward? | Marriage |
| What age is a necessary attribute of a soldier? | Courage |
| What age is not less or more? | Average |
| What age is required for freight? | Tonnage |

| | |
|--|-----------|
| What is the sticky age? | Muellage |
| At what age are vessels to ride safely? | Anchorage |
| What age is one of communication? | Postage |
| What age is one now popular for the pocket? | Colnage |
| What age belongs to the thief? | Pillage |
| What age do men wish for? | Homage |
| What age is slavery? | Bondage |
| What age is necessary to the clergyman? | Parsonage |
| What age will people reach if they live long enough? | Dotage |
| What age are we forbidden to worship? | Image |
| What two ages are very important to travelers? | Luggage. |
| What age is a very indigestible age? | Mileage |
| What age signifies the farmer? | Cabbage |
| What age is an indication of wealth? | Tillage |
| What age do a number of people enjoy in common? | Acreage |
| | Village |

- For directions for playing this game see "What Kind of Game?" page 68.

IN all your social gatherings, forget yourself; remember Jesus; try to win souls for Him. Be "*social to save*."

V

THOUGHT STIMULATORS

SOME of these games will be good exercises for memories that turn on rusty hinges. They will test your ability to recall information you once obtained and think you still possess. Others may lead you into new fields of thought, and give you suggestions for personal reading.

PRO AND CON

By some method that the one in charge of the social gathering may choose, divide the guests into two groups and ask your chaperon or some one else to act as judge. Let the groups stand in two lines facing each other. The leader of one side opens the exercise by pronouncing a word beginning with pro. As soon as he has given his word, the judge begins to count rather slowly from one to ten. Before ten can be counted, the first person on the opposite row must reply with a word commencing with con. And so the game goes on down the lines until some one on either side fails to respond with a word. When a player fails, the "judge" may ask him to be seated, or he may keep a record of the failures made by each side. He must also watch carefully that no word is given twice, and he must know that the words given are in good usage in our language.

BUZZ

Let all persons sit in a circle. Begin with any one and count around the circle rapidly, requesting that every one who gives a number that is a multiple of, say, three, instead of giving the number must say "buzz." For instance, if the last number given was 20, the next person would say "buzz," and if he says

21, he may be dismissed from the circle. If you count very rapidly, the young people will have to think fast in order to keep from making mistakes, especially after you pass the multiplication table.

GEOGRAPHY SPELLING

There are many ways of playing geography. One which will prove very entertaining is to divide the company into two groups. Each group should have a captain. There should also be a judge. Then have one group name a city, and the other group, before the judge can count ten, respond with the name of a city beginning with the last letter of the city just named by the opponents. This will require rapid thinking, and will call all members to concentrate their thoughts and wits upon the game in hand.

ANIMAL CRACKERS

Young people as well as children can enjoy animal crackers. Distribute some of these crackers, giving one to each guest. Then ask each to name the animal he has and to tell something of its habits, its usefulness to man, or any item of interest regarding it.

RHYMING CONTEST

The guests may be seated around the room in a circle. Begin anywhere, asking the first person to give a sentence which can be made the first line of a couplet; or, if you choose, make it the first line of a stanza containing four lines. The next person should add a line rhyming with the first line. The third has the privilege of beginning another couplet, unless you request that each stanza have four lines.

Here is a sample: Number one says, "The Volunteer stood on the kitchen floor." The next person might add, "Silently looking through the door." It would be desirable for all the couplets to follow the same line of thought. After you have gone through

the exercise once, it would be interesting to go through it rapidly the second time, each giving without hesitation the line he contributed.

LIVING RULERS

On slips of paper write names of different countries of the world. Place these slips in a dish; pass them around, and let each draw without knowing what is on the slip he draws. Then, in regular order, call upon the guests present, asking each to read the name of the country he drew. After reading the name of the country, ask that he give the name of the ruler of the country and one or more interesting facts concerning him. If a person cannot give the name of the ruler, ask for volunteers to give the information. It might be well to announce this game to your young people a week or two ahead, and ask them to gather information about different countries, and to look up the names of the rulers of the leading nations of the world, if they do not already know them.

CHARADES

There are different ways of playing charades. Perhaps the most interesting is to divide the guests into two groups, assigning each group a different room as "headquarters," where the young people can arrange for the charades. The groups then alternate in giving the charades. It is customary in many social groups, when the group giving the charade appears, for the leader of that group to announce that they are going to represent a noun, an adjective, a phrase, or a book, or whatever it is.

If one of the groups fails to guess the charade given by the other, the group giving the charade usually has the privilege of choosing one person from the other side. However, if you do not have fairly large groups, this would hardly be advisable.

Following are a few suggestions for charades:

Books and Periodicals

1. "Early Writings"
2. "Essay on Man"
3. "Lucile"
4. "Innocents Abroad"
5. "Black Beauty"
6. "Literary Digest"
7. "Records of the Past"
8. "Pickwick Papers"

Flowers

9. Bridal wreath
10. Pansy
11. Larkspur
12. Four-o'clock
13. Candytuft
14. Jonquill
15. Lady's-slippers

Geographical

16. Manhattan
17. Arkansas
18. Wales
19. Yellow and Red Seas
20. Peking, China
21. Toronto

Historical

22. One cause of American Revolution
23. Bonaparte Crossing the Rhine
24. The pioneers
25. Washington

26. Philip the Third

Miscellaneous

27. The moaning tide
28. Sunset on the sea
29. Ingratiate
30. Toulouse and Toulon (cities in France)

Represented by

Writing of a small child.
The letters S A pinned on a man.
An old shoe with a loose heel.
A long, narrow "A" cut out of paper (in no sense "A" broad).
Picture of a pretty Negro child.
Picture of a burro eating manuscript.
Calendar of birthdays.

Toothpick and lampwick lying on some magazines.
Wreath and a bridle.
Pan and Z.
Bird and spur.
Picture of clock dial with hands pointing to four.
Candy box and tuft of grass.
"John" on a quill.
A pair of woman's slippers.

Man with hat on.
Picture of ark and saw.
Woman wailing.
Colored letter C's.
Some one looking into a china cup.
A shoe with a tear on the toe.

Some tacks on the letter T.

A bone on a lemon rind.

A pile on ears of corn.
Write the figures "2,000 lbs." on paper, and then rub it with a cloth.

Have two glasses full of water and one empty. When giving the charade, fill up the third.

One of the group tied to a chair and moaning occasionally.

A boy sitting down on the letter C.

Have a young woman, dressed in gray and eating something.

These may be represented in different ways:

A young man might wear a pair of overalls too loose and too long for him, or a girl might slip on a bungalow apron that was intended for a much larger woman. As this chagrin is being given, it might be well to make some attempt at adjusting these garments; or they could be pinned up and pinned in before leaving "headquarters."

31. "There's no new thing under the sun." A young man standing on an old garment or an old book, etc.

32. "The Watch on the Rhine" A watch on a rind.

BLINDMAN'S BUFF REVISED

In this game the "blind man" does not have his eyes bandaged. A sheet could be stretched across the room, or if the walls are white, a sheet will not be needed. The only light in the room should be placed on a table some distance from the sheet or the wall. Let the "blind man" sit on the floor or on a footstool just in front of the light, but see that he does not obstruct the light nor throw his shadow on the wall or sheet to be used. He looks at the sheet and must not turn around.

After he is seated, the young people pass between him and the light in such a way that their shadows are thrown upon the wall or the sheet at which he is looking. As each one passes, the "blind man" must name him. The young people as they pass behind the "blind man" are privileged to walk unnaturally if they choose, or to disguise their appearance in any other way. But as soon as he guesses one correctly, that person becomes the "blind man," and he who formerly was "blind man" enters the procession. This game should not be continued long, but it will be an interesting diversion and will help to teach observation.

FAMOUS NUMBERS AND DATES

On slips of paper write figures standing for certain measurements or recalling historical events. Distrib-

ute these slips among the young people. Then ask each to read his slip and say what the number or date signifies. Perhaps he will say, "My number is '4.' The Declaration of Independence was signed the Fourth of July." One may have "13." His answer might be "My number is thirteen. There are thirteen stripes in our flag," or he could say, "There were originally thirteen colonies." Perhaps another has "60," and he could say, "There are sixty minutes in an hour;" "16" might stand for sixteen ounces in a pound; "12" for the twelve tribes of Israel, etc.

One might have the date 1852, and he could correctly say: "My date is 1852; that was the year in which the *Youth's Instructor* was first published." To this list you can add indefinitely, making the game very profitable and entertaining.

THINK FAST

Empty a box of anagrams on the table. Turn them so that no letters are seen in the pile. Have the group of young people arranged around the leader in such a way that every one can see the letter as soon as he turns it over. Then, as the leader picks up a letter, and turns it over quickly, he will say "bird," "animal," "missionary" or any other class word.

As soon as he calls the word, some one present must answer as quickly as possible by giving a name belonging to the class mentioned by the leader and beginning with the letter turned over on the table. Let us imagine that the leader picks up the letter "A," and says "missionary." Some one might answer, "Andrews," for all our young people know that Elder J. N. Andrews was our first foreign missionary. Or the leader might turn up the letter "E" and say "bird." Then, it would be proper to respond with the word "eagle."

The young person who gives the first correct response gets the letter. Every one in the group should endeavor to draw at least one letter during the exercise. Make the game enthusiastic while you play, but do not continue it long enough to weary those who find it hard to think fast.

WHERE IS IT?

Select two leaders and ask them to choose sides. Each group gathers around its leader. One side will now be asked to give the name of a city, and before the judge selected for the occasion can count to ten — counting slowly — the other side must respond by naming the State or the country in which the city is located. No city must be named more than once. As soon as the response is made correctly, the opposite side (the side that located the city before) gives the name of a city, and their opponents must respond by locating the city before the judge can count to ten. If a side fails to respond before the judge counts to ten, the leader of the side challenging it may choose one of its members, aside from the leader. Other information than that here suggested may be called for. For instance one may call for the chief products of the State, names of noted citizens, etc., to be given as well as the name of the State.

GEOGRAPHY

This game is very much like the preceding one. Choose sides as before. Have also a judge. Decide whether you will name rivers, cities, countries, mountains, or whether you will draw from all of them. Then, begin in this way: The judge will point to either leader, and as soon as he points he will begin to count slowly, 1, 2, 3, etc., up to 10, and before he gets to 10 the leader must give the name of a city, mountain, river, or country, as you may agree, be-

ginning with the letter "A." As soon as the name is given, the judge will turn to the other side and begin to count slowly, and the leader responds with another name beginning with the letter "A." So he will continue until both sides fail to respond with a name beginning with "A." Then he takes the letter "B" and proceeds in the same way until the B's are exhausted.

This game can be continued clear through the alphabet, but do not let the enthusiasm work any one up to nervous excitement. The leader in each group should give the name each time, but all in the group should suggest words to him. In fact, it is very desirable for at least one in the group to keep pencil and paper busy jotting down words.

Care should always be taken that no name is given twice. The judge must think rapidly and carefully, to be sure to avoid repetition. This will help to make the game profitable.

BEAST, BIRD, OR FISH

This game may be played just like the geography game described on this page. Select the names of beasts, birds, or fish. Then go through the alphabet as before.

PROGRESSIVE SPELLING¹

Arrange your spellers in a row, and let the first begin with the first letter of a word, which we will suppose to be f. The next person, thinking possibly of the word friend, may add r; and the third, thinking of frisky, adds i; g. says the next, thinking of frigate; h, adds the fifth, thinking of fright; t is supplied by the sixth, who starts to go to the foot, when the one below continues the word by adding f. The next adds u. The next, of course, can but add the

¹ Taken from the *Youth's Instructor*.

1, and go to the foot as having finished a word. Proper names, contractions, and slang are ruled out. If a word is not considered rightly spelled, or if it is one not in use, any person may challenge the one who added the last letter. If the person challenged has made a mistake and the word is not found in the dictionary, he goes to the foot, and the challenger takes his place. Any one who occupies more than a half minute in thinking goes to the foot, as also does the one who finishes a word. The point, of course, is to keep from finishing it. This is a very bright and instructive amusement, and one that will bear repetition by the same company.

WHAT IS IT?

One of the young people is sent out of the room, and in his absence, those present decide upon some object he must guess as he comes in. He may ask any question he desires which can be answered by yes or no. The person who answers the question that discovers the object to the guesser will be the next one to leave the room to do the guessing. One who is used to the game can proceed very logically, and go directly from the known to the unknown without apparently making one misstep.

Let us say for instance, that the group decides upon the king of England. The person sent out is invited to return, and now he begins to question. The questions and answers may run like this:

"Is it of the animal kingdom?" "Yes."

"An animal?" "No."

"A person?" "Yes."

"A man?" "Yes."

"In this room?" "No."

"In this State?" "No."

"In this country?" "No."

"In the Southern Hemisphere?" "No."

"In Europe?" "Yes."

"Is he a writer?" "No."

"A scientist?" "No."

"A member of a royal family?" "Yes."

"Is he a king?" "Yes."

"Does he have a small kingdom?" "No."

"Are any of his possessions south of the equator?"
"Yes."

"Does he hold possessions in North America?"
"Yes."

"Is he the king of England?" "Yes."

Or suppose they say, We will take the "H" in the word "Home" in the motto over the piano. As the person who is to guess the object on which the group has decided comes in, the questions and answers may run something like this:

"Does it belong to the vegetable kingdom?" "Yes."

(We will consider the motto to be made of paper.)

"Is it in this room?" "Yes."

"Is it on the wall?" "Yes."

"Is it on the north wall?" "No."

"Is it on the south wall?" "No."

"Is it on the west wall?" "Yes."

"Is it on the north half of the west wall?" "Yes."

"Is it more than six feet above the floor?" "Yes."

"Is it more than seven feet above the floor?"
"No."

"Is it between my hands?" (putting his hands in certain places). "Yes."

"Is it in this frame?" (pointing to the frame of the motto). "Yes."

"Is it this motto?" "No."

"Is it a part of this motto?" "Yes."

"Is it in the motto above my hand?" (placing his hand anywhere on the motto). "Yes" (if his hand is below the "H").

"Is it a part of this word 'Home'?" "Yes."

"Is it in the first half of the word?" "Yes."

"Is it 'o'?" "No."

"Is it 'H'?" "Yes."

DESCRIPTIVE ADJECTIVES

The leader names some prominent person, place, animal, book, magazine, etc. Then each guest will be asked to describe it by mentioning an adjective beginning with the letter "a." When no one in the circle can think of more descriptive adjectives beginning with "a," take up "b." After using several letters, change the subject described. Do not continue this game too long.

WATER, EARTH, AIR

Divide your company into two groups, each having a captain. There must also be an umpire. Have the groups seated facing each other. The leader on one side opens the game by tossing a handkerchief into the lap of some one on the opposite side, saying, "Earth" or any of the other words. Before the umpire, who begins at once to count, reaches ten, the person receiving the handkerchief must name an animal, insect, or plant that lives on the land. If he cannot think of a word, he must toss the handkerchief to some one else on his own side who must respond before the umpire reaches ten. The umpire then gives the handkerchief to the captain of the side just challenged, and the game proceeds as before. When the captain says, "Water," the person responding must name an animal, fish, or plant living in the water. When "Air" is called, the one who responds must name a bird or insect that lives in the air. No name

should be given twice. Either side may challenge its opponent if its members question the name given. It may be well for the umpire to keep a dictionary at hand.

ANALOGIES

In this game one of the guests announces that he is thinking about something, but he does not reveal till later what is the object of his thought. He goes around the circle asking each one present what he thinks his thought is, and records each answer received. When he has gone around the circle thus, he announces what he thought, and then he proceeds to ask each why he thinks the thing he thought about is like the object he named. For instance, the questioner may say he was thinking about the watch in his pocket, and that some had ventured to guess the unknown object of his thought was like a balky horse, a book, or an automobile. He would ask, "Why did you think my watch is like a horse?" The answer might be, "Because it does not always go when you wish it to."

MUSICAL TEST

Provide your guests with pencil and paper. Then have some one go to the piano and play short snatches of a number of songs—new and old. Ask all to listen carefully and to jot down on his paper the names of every piece from which selections have been made. The one at the piano should have a written list of the pieces of which he plays snatches. When the exercise is over, see how many have correct lists.

VERB GUESSING

The company is divided into two groups. One group retires to another room, while the other agrees on a verb—let us say, "fly." Then the first group returns, and is told that the verb chosen rhymes with

"my." The group to guess the verb has a brief consultation, and thinking the verb may be "cry," begins to act that out; but the friends on the other side merely shake their heads. Then follows another consultation, and another verb is acted out, and so on till the right one is guessed.

GUESSING FLOWERS

If you have your social gathering at a time when there are many flowers blooming, gather a variety, and have the young folks guess the number of petals in each flower. It may lead some of them to pay more attention to these beautiful blessings that help to make our surroundings pleasant. Of course, after each one has had an opportunity to guess the number of petals, you should count the petals and make sure just how many each flower has. Count the petals on two flowers of the same kind, if you can, to see if each of them has the same number. In this game, ask the guest who guesses most nearly the number of petals in the flower, to tell something of the habits of the flower. Make the game an opportunity for becoming better acquainted with the flowers in your community. How many kinds of wild flowers grow in your neighborhood?

PROVERBS

This is a very old game, but it is always interesting, and may be played in this way: Send one person from the room while the others remain seated in a circle. Choose a familiar proverb. Assign the words of the proverb in order around the circle, giving one word to each person. If there are not enough words in the proverb to go round, repeat the proverb and go as far as you can the second time, being sure to tell the person who comes in to guess the proverb just where you begin to repeat. He then begins to

ask questions. Each must weave into his answer the word in the proverb that has been assigned to him. Suppose the proverb is, "We never miss the water till the well runs dry." The first person would have "we," the second "never," and so on.

WHAT RELATION OF YOURS?

Have some one in the company read the list asking the guests to answer each question as promptly as possible. It will require careful, unconfused thinking to give correct answers.

1. Your father's uncle's brother's sister? — My great-aunt.
2. Your aunt's mother's father's wife? — My great-grandmother.
3. Your mother's nephew's daughter's son? — My third cousin.
4. Your brother's son's sister's mother? — My sister-in-law.
5. Your sister-in-law's father-in-law's grandson? — My son or nephew.
6. Your sister's father's stepson's mother? — My stepmother.
7. Your uncle's father's granddaughter? — My sister or cousin.
8. Your brother-in-law's wife's grandmother's husband? — My grandfather.
9. Your father's father's daughter's daughter? — My cousin.
10. The grandchild of the only son of your mother's mother-in-law? — My child or nephew or niece.

A PRONUNCIATION TEST

Why not have a pronunciation test occasionally in your social gatherings? Appoint some one a week or two beforehand to make up a list of words that Missionary Volunteers should know how to pronounce, — words, however, that are frequently mispronounced. He should be sure to verify his own pronunciation

by a reliable dictionary. At the social gathering, when this game is called for, let the one who has prepared the list step forward and spell the words, calling upon one of the guests to pronounce each as it is spelled. If a word is not pronounced correctly the first time, pass it around the circle for others to pronounce.

This game might be varied by writing the words on slips and then let the person who pronounces the words correctly receive the slip.

The list of words given here appeared in the *Youth's Instructor*. Add others to this list.

| | |
|------------------|--------------------------------------|
| Address | ad-dress', not ad'dress |
| Advertisement . | ād-vur'tiz-ment, not ad-ver-tiz'ment |
| Aeroplane | ā'ér-ō-plān, not air'ō-plān |
| Angel | an'gēl, not an'gul |
| Speedometer ... | spēd-ōm'e-ter, not spēd-o-mē'ter |
| Despicable | dēs'pī-ka-b'l, not des-pik'a-b'l |
| Deficit | dēf'i-sit, not de-fis'it |
| Rapine | rāp'in, not ra-pīn |
| Recreation | rēc-re-ā'shun, not rē-cre-ā'shun |
| Previous | prē'vi-ūs, not prē'vus |
| Engine | ēn'jin, not ēn'jīn |
| Giraffe | jī-rāf', not gi-raf' |
| Sincerity | sin-sér'i-ty, not sin-sir'i-ty |
| Experiment | ex-pér'i-ment, not ex-pir'i-munt |
| Vaudeville | vōd'vil, not väd'de-vil |
| Chauffeur | shō-für', not shō'fur |
| Garage | gā-räzh', not gä-räj' |

COMMON TREES

Have one member of the company read the description of the trees and have the guests name each as the description is read. Or if you desire, you can make this a paper-and-pencil game. Provide each guest with a copy of the descriptions and let him fill in the names of the trees. When the allotted time has expired, have

the lists read and corrected. It would be interesting to have a brief description given of each tree mentioned.

| | |
|---------------------------------------|----------------|
| 1. The sweetest tree of all | Yew (you) |
| 2. Left after a fire | Ash |
| 3. The tree that is two | Pear (pair) |
| 4. Historical tree | Date |
| 5. Tree by the sea | Beech (beach) |
| 6. Mourner's tree | Pine |
| 7. Tree for winter's use | Fir (fur) |
| 8. Carpenter's tree | Plane |
| 9. Dandy tree | Spruce |
| 10. Tree that is an insect | Locust |
| 11. Part of a hand | Palm |
| 12. Barking tree | Dogwood |
| 13. Name of an author | Hawthorne |
| 14. One that might preach | Elder |
| 15. A well-seasoned tree | Cinnamon |
| 16. The wet-weather tree | Umbrella |
| 17. An industrious tree | Scrub oak |
| 18. An unhealthy tree | Sycamore |
| 19. The schoolmaster's tree | Birch |
| 20. A trembling tree | Quaking aspen |
| 21. The parent tree | Pawpaw |
| 22. A sad tree | Weeping willow |
| 23. The baker's tree | Breadfruit |
| 24. Two letters of the alphabet | Elm (L M) |

INITIAL DESCRIPTIONS

This game makes some draft on one's stock of everyday information, and is well worth your while. You can make it entirely denominational if you choose. The following is a good list of names. The initials are used to describe some outstanding characteristics or undertakings which reveal the person's identity. This game may be played like the previous one.

| | |
|---|-----------------------|
| 1. Won England greatness | W. E. Gladstone |
| 2. Tamed ambient electricity | Thomas A. Edison |
| 3. Original, witty, humorous | Oliver Wendell Holmes |
| 4. Amiable, generous, director | A. G. Daniels |
| 5. Writings always seasonable | W. A. Spicer |
| 6. Always loyal | Abraham Lincoln |
| 7. Daring, loyal, great | David Lloyd George |
| 8. Interesting, bard-working evangelist | I. H. Evans |
| 9. Wise winner | Woodrow Wilson |
| 10. Famous nurse | Florence Nightingale |
| 11. Gives beneficial talks | G. B. Thompson |
| 12. Just, noble, loyal | J. N. Loughborough |
| 13. Honorably controlled households | Herbert C. Hoover |

| | |
|--|------------------|
| 14. Atlantic crossed rapidly | Albert C. Read |
| 15. Worthy treasury keeper | W. T. Knox |
| 16. Earnest, efficient administrator | E. E. Andross |
| 17. Just, noble, ambitious | J. N. Andrews |
| 18. Ever God's writer | Ellen G. White |
| 19. Just worker | James White |
| 20. Warned men | William Miller |
| 21. Lightens foreign problems | L. Flora Plummer |
| 22. Wise, worthy promoter | W. W. Prescott |
| 23. Great, courageous | G. Clemenceau |
| 24. Joyful gospel pioneer | John G. Paton |

A CHRISTIAN'S amusements must be blameless as well as ingenious, safe as well as rational, moral as well as intellectual. They must have nothing in them which may be likely to excite any of the tempers which it is his daily task to subdue; any of the passions which it is his constant business to keep in order. His chosen amusements must not deliberately add to the "weight" which he is commanded to "lay aside;" they should not imitate the besetting sin against which he is struggling; they should not obstruct that spiritual mindedness which he is told is life and peace; they should not inflame the lust of the flesh, the lust of the eye, and the pride of life, which he is forbidden to gratify.—*Hannah More.*

VI

ACTIVE OUTDOOR GAMES

Give me God's great out of doors,
Singing birds and babbling brooks,
Fragrant flowers,
Shady bowers,
Grassy dells, secluded nooks.

Give me God's great out of doors,
Near to nature's throbbing heart,
Happy days!
Joyous plays!
Join us, friends, and come apart.

C. A. RUSSELL.

There is no place equal to God's out of doors for social gatherings, especially during the summer. For this reason we are adding, in this second edition of "Social Plans," a chapter on "Active Outdoor Games." Of course most of the games given in other chapters can be played out of doors, and we trust you will use some of them in this way; but only a few of them are games of activity, so this chapter probably will receive a hearty welcome from the many young people who enjoy games of an athletic nature. Most of the games given here are adapted from various sources. A few of them have been passed in by our fellow workers.

RELAY RACE

(Adapted)

Divide your players into two or more groups of like numbers. Have some one not included in the groups act as umpire. Form these groups into straight, parallel lines behind a starting line drawn on the ground. Directly in front of each group-line, from twenty to fifty feet away, draw two cir-

cles, each about three feet in diameter, with rims touching. In one of the circles before each group-line place three Indian clubs. If you do not have Indian clubs, substitute objects for each group that are equally hard to balance.

At a signal from the umpire, No. 1 of each file runs forward, and with one hand only, changes the clubs from one circle to the other. Each club must be made to stand, and none must touch the outlines of the circle. As soon as a player finishes this, he runs back to his file, touches the next player on the hand, and passes off, back of the line. The second player should be waiting for this "touch-off," with toe on the starting line and hand outstretched.

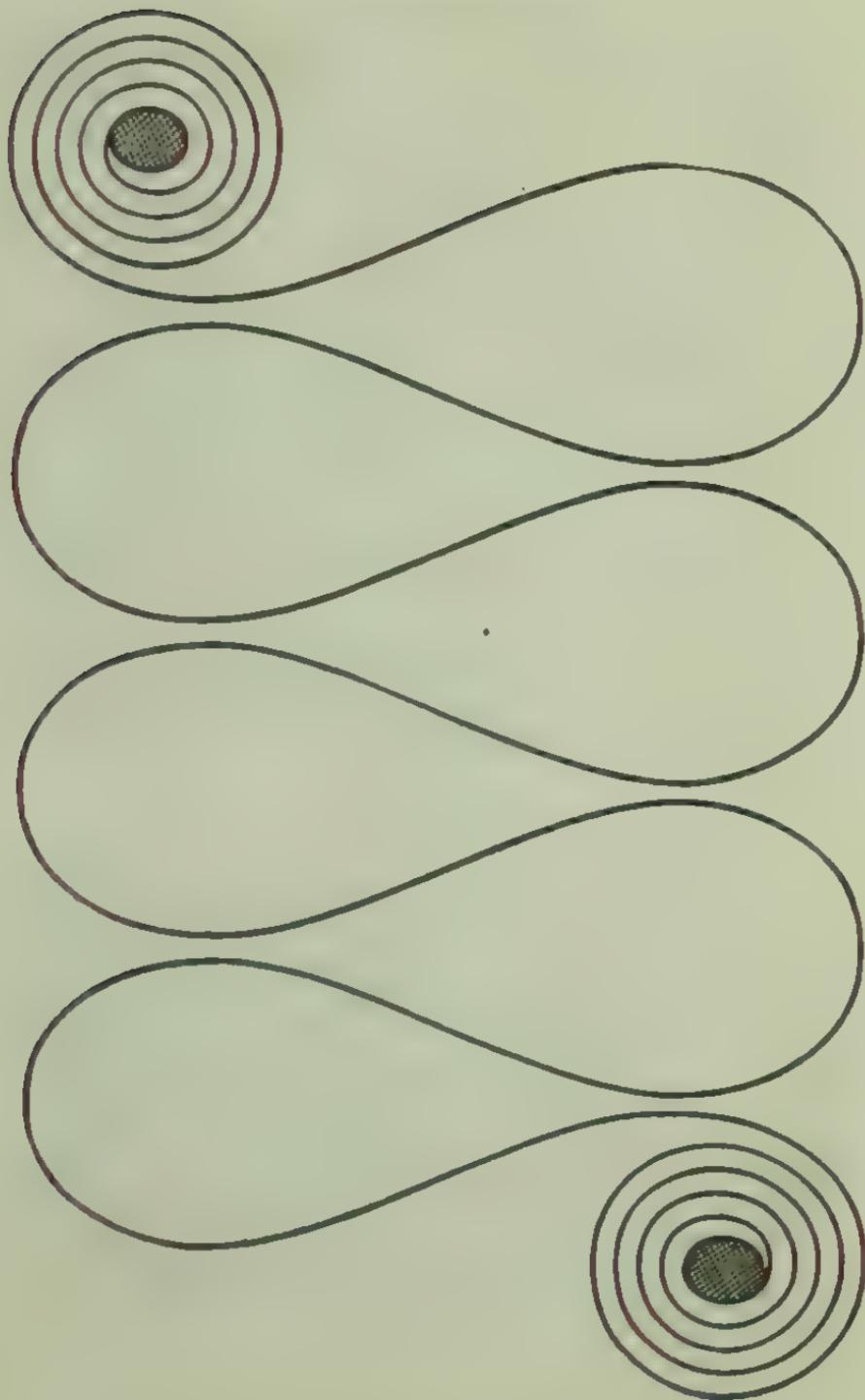
This second player, on receiving the "touch-off," runs forward to the circles and changes the clubs from the second ring back to the first, observing the same rules of procedure. Each player, in turn, does this, the file winning whose last player is first to dash over the starting line on his return.

DOG AND DEER

(Contributed by one of our workers)

This is one of the most active out-of-door, winter games. A smooth, level place of unbroken snow should be selected. The ground ought to be at least eight by twelve rods in size. In one corner of the space form a large ring in this way: Pack down an area of perhaps ten feet in diameter. Then opening outward from this space, or goal, make a spiral consisting of six or eight paths. (See diagram.) These circular paths make the large ring.

Next, loops are formed as shown in the diagram. These loops should come near enough together at the points indicated, so that one may step or leap



from one path to the other. There may be as many of these loops as desired. The usual number is six. Then at the opposite corner of the ground is another spiral similar to the first one, ending in a second goal at the center. (See diagram.)

There are two "dogs," all the other players being the "deer." The dogs take their stations in the respective goals and begin to unwind. The dogs may not jump from one path to another. The deer, however, may leap anywhere they please, so long as they remain in the path. However, if in any attempt to leap from one ring to another, a deer steps with his whole foot into the untrodden snow, he is caught. A deer may be caught by being touched by a dog while in the same path with him. As soon as caught, a deer becomes a dog and helps to catch the others.

With good generalship, and guarding the places where the paths converge, the deer may be cornered and captured. The first two caught become the dogs for the next game.

ANIMAL CHASE

(Contributed by one of our workers)

Mark off two pens about seventy-five feet apart. One player, called the chaser, stands at one side of one of these pens. The other players stand within the pen that is nearest the chaser. All the players in the pen are named for different animals. There may be several players of each kind. The chaser calls the name of any animal he chooses, as a signal for the players to run. For instance, he may call, "Bears!" whereupon all the players who represent bears must run across to the other pen, the chaser trying to catch them. Any player caught before reaching the opposite pen changes place with the chaser.

BIRD CHASE

Play like "Animal Chase" only substitute the names of birds for those of animals. Make this game an opportunity to become acquainted with some of our feathered friends.

SHINNY

(Adapted)

A piece of ground is selected, and a hole perhaps three or four inches in depth is gouged out with a stick, in the center. At a distance of six or eight feet, other similar holes are gouged out in a circle about the center. There are as many holes as there are players in the game. Anywhere from three or four to a dozen may join in the game.

A small block of wood makes a suitable shinny ball. A shinny stick from three to four feet long should be provided for each player.

The game begins with the shinny ball in the center hole. The person chosen as "it," flips the shinny ball a little distance outside the hole with his stick. It is then his purpose to replace this ball in the center hole, using his stick. In no case may the ball be touched with the hand by any player, or kicked with the foot. The other players attempt to prevent the efforts of the leader by knocking the ball away from the hole. When any player lifts his stick from his own hole to strike the ball, "it" may quickly drop his stick into the vacant hole. The one thus deprived of his hole becomes "it." If the leader succeeds in getting the ball into the center hole, he has the right to choose any one of the other players to take his place, or if he can crowd the ball into one of the other players' holes and press it down there with his stick, the one thus "caught" becomes "it," and the game continues indefinitely.

HARE AND HOUND CHASE

(Adapted)

Try this game sometime when you go to the woods for an outing. Divide the players into two groups, one the "hares" and the other the "hounds." Provide the members of the hare group with confetti or sawdust before they start out on a run over any route chosen by their leader. Every ten feet the hares must scatter the confetti or sawdust. The hound group try to overtake the hares and endeavor to discover their course by the sawdust.

The hound group waits about ten minutes to give the hares a full start, then follow in eager pursuit. The hares, of course, will not be too generous with their sawdust, but the rule of the game requires that it be in plain sight.

The hares will naturally take a course that will eventually bring them back to the starting point, the hounds, however, trying to overtake them before they reach it.

ARROW CHASE

This game is played like the preceding one, only arrows are used for discovering the trail, instead of sawdust. Provide the members of Group 1 with chalk, and tell them to draw arrows every ten feet of their route. These arrows may be drawn on the ground, on trees, rocks, etc.

BLACK TOM

Two parallel lines are drawn on the ground with a space of from fifty to seventy-five feet between them. All the players except one stand beyond one of these lines. In the middle territory between the lines, the one player who is chosen to be "it" takes his place, and cries, "Black Tom! Black

Tom! Black Tom!" repeating the words three times as here given; whereupon the other players must all rush across to the opposite line, being chased by the center player, who catches any that he may. Any one so caught joins him thereafter in chasing the others.

The particular characteristic of this game lies in the fact that the center player, instead of saying, "Black Tom," may trick or tantalize the runners by crying out, "Yellow Tom," or "Blue Tom," or anything else that he chooses. Another way of giving a false alarm is for any one of the center players, except the original "It," to give the signal for running. Any player who starts to run upon either of these false alarms is considered captive, and must join the players in the center. This is also true of any player who starts before the third repetition of "Black Tom." The first one to be caught is center player for the next game.

CLUB SNATCH

(Adapted)

Have two goals about one hundred feet apart. Halfway between them place an Indian club, or any small object — perhaps a handkerchief on a stake or on a rock.

Divide the players into two equal groups, each having a captain. Have also an umpire. Each group then retires to one of the goals. The captain of each group names some one who shall run each time, and the two start when the umpire gives the signal.

Either runner may snatch the object of "contention," that is, if they can do so without being touched by the other. If they together reach the place where it is, there may be many false moves and dodges before either snatches it and runs back

to his goal. If the runner who snatches the object succeeds in reaching the goal before the other player can tag him, his team scores one point; but if he is tagged before he can return, the opponents score one point. Replace the object after each run.

DUCK ON THE ROCK

(Adapted)

Provide each player with a stone, called a "duck," about the size of a baseball. Choose a large rock as the "duck rock," and twenty-five feet from it draw a throwing line. Now ask all to throw their stones by turn at the duck rock. The player whose stone lands nearest it, is guard. He places his duck on the duck rock, while the others return with their ducks to the throwing line, behind which they must stand when throwing. The players now take turns in throwing at the guard's duck on the rock with their stones, trying to knock it off. After each throw, a player must recover his own duck and run back home beyond the throwing line. Should he be tagged by the guard while trying to do this, he must change places with him. The guard may tag him at any time when he is within the throwing line, unless he stands with his foot on his own duck where it first fell. He may stand in this way as long as necessary, awaiting an opportunity to run home; but the moment he lifts his duck from the ground or takes his foot from it, he may be tagged by the guard. Having once lifted his duck to run home with it, a player may not again place it on the ground.

The guard may not tag any player unless his own duck be on the rock. This replacing gives the thrower an opportunity to recover his duck and run home; but should the duck not have been displaced from the duck rock, the thrower may have to wait

either at safe distance or with his foot on his own duck, if he can get to it, until some other thrower has displaced the duck on the rock. Any player tagged by the guard must change places with him, placing his own duck on the rock. The guard must quickly recover his duck and run for the throwing line after tagging a player.

Should a stone fall within a span of the duck rock without knocking off the duck, the guard challenges the thrower by shouting, "Span!" whereupon he proceeds to measure with his hand the distance between the duck rock and the stone. Should the distance be as he surmises, the thrower of the stone has to change places with him, put his duck on the rock, and become the guard.

HOUND AND RABBIT

(Adapted)

Choose one to be the "hound." All others are "rabbits." Mark out circles on the ground considerable distances apart. Have one less circle than there are rabbits. The hound then chases the odd rabbit, who may take refuge in any circle. Two rabbits may not occupy the same circle, however; so as soon as a hunted rabbit enters a circle, the rabbit already there must run for another shelter. If a hound catches a rabbit, the rabbit must then become the hound; or if a hound finds an empty circle, he may occupy it, and the odd rabbit who is left without shelter must take the part of the hound.

SCRUB, OR WORK UP

(Contributed by one of our workers)

This is a ball game. It should be played with a soft baseball or an indoor ball.

The bases are arranged the same as for ordinary baseball. Forty feet from base to base is a good distance. If there are sufficient players, there should be three batters; a pitcher, catcher, short-stop; first, second, and third-base men; and as many fielders as there are players in the game.

The same rules apply as in ordinary baseball. The player is entitled to three strikes. If the ball is caught by the catcher on the third strike, he is out. "Foul ball"—one struck by the batter which does not fall within the angle formed by the home base with the first and third bases—is counted the same as a strike, unless it be the third strike, whereupon it is not then counted. A batted ball, caught on either a "strike" or a "foul," counts the batter out. The batter runs for first base upon striking a fair ball, or upon having three "strikes." If he can be touched by the ball in the hands of one of the players before reaching the base, he is out.

Of course he may make more than one base, or a "home run." If he succeeds in getting back to the home base without being put out, he takes his place among the batters again.

When one of the batters goes out, the catcher becomes a batter; the pitcher becomes a catcher; the shortstop becomes the pitcher; the first-base man, the shortstop; second-base man comes to first base; the third, to second; left-fielder, to third; center-fielder, to left; right to center; one of the other fielders to right, and so the game proceeds. The one struck out takes his position in the field at the bottom of the list.

This simple ball game avoids all rivalry, and permits every player to acquire some skill in every form of the game.

PRISONER'S BASE

(Adapted)

Divide your playground space into two equal parts, with a prison marked off at the farther end of each division. Now divide your players equally, and assign to each group its side. Some of the players must always guard the home base while others venture into the "enemy's" ground. If a player is caught on the enemy's ground, he is put into the prison, where he must remain until tagged by one of his own side who is free. Both prisoner and rescuer may be tagged and brought back to prison before reaching their own ground. The game is won when one side makes prisoners of all its opponents.

PRISONER'S BASE — 2

(Adapted)

Divide your players into two equal groups. Appoint a captain for each group. Each group has a base with a prison in the rear of it. The wide, open space between the goals is neutral territory. The objects of the game are to enter the opponent's goal or to make prisoners of all his men. The entrance of one player within the enemy's home goal means victory for his side. As one player advances for this purpose or "gives a dare," the opponents send out a player to tag him, when the first side immediately sends out a second player to "cover" their first man. He is at liberty to tag either of the other two players. In this way any or all of the players may be out at one time, though it is unwise to leave the goal unguarded. Any player may tag any man from the opposite side who left his goal before he did, but none who came out after he did. Whenever a player returns to his home

goal, which he may do at any time, the man who went out to cover him must return also, and of course the man who went out to cover this second one, etc. The issuing forth of players, or their return to the home goal, is subject at all times to the direction of the captain, though much independence of judgment should be exercised by the various players. The captain may also designate one player to guard the home goal, and one to guard the prisoners whenever he chooses.

DRAW GOAL

(Contributed by one of our workers)

This game is played in about the same way as "Prisoner's Base" with the exception that whenever one from the opposite side is caught, he takes his place with the players on the side of the one who catches him. The game continues until each player has been drawn from his own side to the opposite side.

STEALING STICKS

(Adapted)

Divide the ground into two equal parts, with a small goal marked off at the rear of each part, in which six sticks are placed. Each player who reaches the enemy's goal safely may carry one stick back to his own goal, and may not be caught while carrying it back. If caught in the enemy's territory before reaching the goal, a player must remain a prisoner in the goal until touched by one of his own side; neither may be caught while returning. No stick may be taken by a side while any of its men are prisoners. The game is won by the side gaining all the sticks.

FOLLOW THE LEADER

This game is full of wholesome amusement and excellent recreation, if a good leader is chosen. Have music for the game if possible. Form all your company into a line as for regular gymnasium marching with the leader at the head. Then explain that all are asked to follow as accurately as possible the leader in his course and movements.

The leader may march as he chooses. Here are a few suggestions: March sidewise, zigzag, on toes, on heels, with arms extended, with hands on hips, while clapping hands, singing while marching, stooping, running, changing step, etc.

MOVING STATUES

Have two goals from fifty to one hundred feet apart. Choose a leader who stands near the goal to be reached. All other players stand in a straight line at the other goal. At a given signal they advance toward the other goal in the following prescribed manner: The leader gives the signal for advance, but the players must move only when the leader's back is turned. The minute he turns and faces them, every player must instantly assume a statue-like position, and remain thus until the leader turns his back again. Of course the leader will turn his back frequently, and will stay in this position while he counts ten. When his back is turned, the players may advance as rapidly as they desire; but if a player is caught moving when the leader turns and faces the advancing line, he must return to the goal and start over again. The object is to get to the other goal as quickly as possible.

SHADOW TAG

This is a sunshine game, though it may be played around a camp fire. Select one of your number

as "tagger" or "it." Then announce that the tagger will try to step on the shadow of one of the other players; if he succeeds, that player becomes "it." This game will require careful watching and probably much running. Try it sometime in your open-air gatherings. If you feel the need of a judge or umpire in this game, why not ask your chaperon to serve in that capacity?

NOSE-AND-TOE TAG

Perhaps the Juniors will enjoy this more than the older Missionary Volunteers. However, it brings in excellent gymnastic exercises. The tagger may tag any one who has not assumed the nose-and-toe position — that is, touching his nose with one hand and his toes with the other. Each player, when the tagger approaches, must either keep out of his reach or hastily assume the nose-and-toe position.

FORESTRY

This is a game for an outing in the woods. Divide your company into two groups, and appoint over each group a leader who is interested in trees and knows something about them. The groups are sent to roam through the woods for, say, half an hour, when all meet again at the appointed place. The aim is to see which group finds the greater variety of trees. Both groups must bring a leaf from each kind of tree they have found. When the groups meet, the leaders challenge their opponents to name the trees of which they display leaves. As each tree is named, call for volunteers to tell something of its habits, its use, etc.

This may be made a very profitable game. Instead of hunting trees, the groups may hunt flowers, or in some localities the hunt may be for the greater variety of pebbles. It would be well for each leader to bring a book on trees or flowers to refer to when discussing the trophies found.

BIRD FRIENDS

This, too, is best suited for a day in the woods. It can be played very much like "Forestry." Each group should be supplied with a book on birds, and should show their opponents pictures of such birds as they have seen on their excursion. The group that conducts its observations the more quietly will probably be able to report the longer list of bird discoveries.

Games such as "Forestry" and "Bird Friends" should deepen our appreciation of nature, one of God's great books for us to study.

There are many other games which are both interesting and very enjoyable to young people; but they are so familiar to nearly all that they need no description. Among them are: Potato races; various tags, as Cross Tag; Squat Tag; Japanese Tag, in which the person "tagged" must hold his hand on the spot touched by "it" while he chases some one else; and Wood Tag; etc.; Ante-Over; Goal Stick; and other common games.

Such all border-line amusements, and devote your energies to being "*social to save*."

VII

STUNTS AND RACES

IT is well sometimes to mix in with your games for close mental application a few stunts and races. God gave us a physical as well as a mental and a spiritual nature, so there is no reason why some physical exercise should bring into your social gathering a spirit of hilarity or irreverence. A few stunts or races will rest the mind and train the muscles, and for this reason some are suggested here.

BRINGING IT DOWN

This game has been popular among soldiers. It is harmless and innocent, and helps one to cultivate the sense of direction.

Suspend something from the ceiling in the middle of the room — perhaps an apple or a small bag of candy. Then blindfold one of the members who will volunteer to try to "bring it down." Provide him with a pair of scissors. Place him about three feet away from the object. Turn him around a few times, and then tell him he may take one short step in any direction, and make two attempts to bring down the suspended object.

HAT TRIMMING

Arrange with the young ladies who are to attend the gathering to bring enough old hats and old ribbon to supply each young man with a hat and a little ribbon for trimming. Then have each young man trim a hat. After a given time place the hats on exhibit.

BLIND EXCHANGE

The guests are given consecutive numbers and are seated in a circle. One guest who has no number is blindfolded and stationed in the center. He calls any two numbers he wishes, and those whose numbers are called must exchange seats at once. While they are moving from one place to the other, the blindfolded friend in the center endeavors to tag either one. If he succeeds, he gets the number and the seat of the person tagged, the person caught is blindfolded and goes to the center.

IMPROMPTU STUNTS

Beforehand prepare on slips of paper a list of simple performances. Fold these slips and put them in a dish. Pass the dish around, asking each guest to draw a slip. After the slips have been passed out, call on each guest in turn to perform the stunt called for on his slip. Here are a few suggestions: Auction off an umbrella; stand like a statue for one minute; sing a song; draw a picture; play a selection on the piano; carry on a conversation over an imaginary telephone.

VOICE ANALYSIS

The guests stand around in a circle. One of their number is blindfolded and stationed in the center. (It is well for the friends in the circle to change their positions after the person in the center is blindfolded, so that he will not know where they are located. The entire circle might move, say 45°.) The friend in the center points a pencil at any individual he chooses, and says: "Say three words," "Crow like a rooster," "Quack like a duck," "Neigh like a horse," or "Sing like a canary." If when the person attempts to obey the request, the blindfolded friend identifies him, the two exchange places, and the game proceeds as before.

A LESSON IN DRAWING

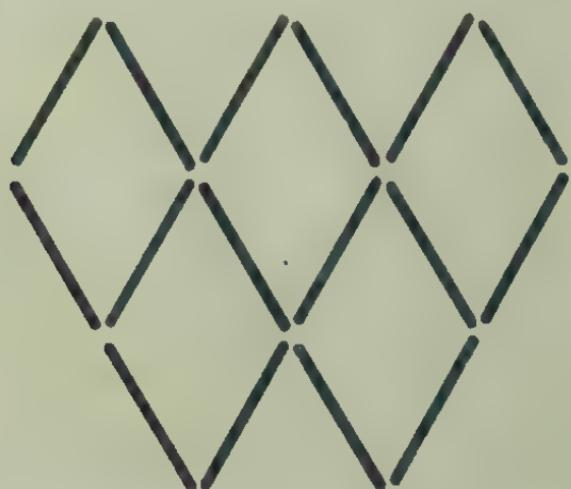
Provide a person with a small hand mirror, a sheet of paper, and a pencil. Then hold the mirror in such a way that he can see the paper in it. Let him keep his eyes fixed on the mirror while he draws on the paper a square; and inside of the square, straight lines running diagonally from corner to corner.

BIRTHDAY STUNT

Have the names of the months in the year pinned up in different parts of the room, and request each guest to go to the month in which his birthday occurs. Then ask each group to do something in turn, as sing a song, give one or more recitations, do a stunt, give a charade, etc.

MAKING DIAMONDS

Arrange sixteen matches like this, making five diamonds.



Now here is the problem: Move only two matches and form four even diamonds, using every match.

PARLOR ATHLETICS

Some of these athletics can be taken even better out of doors.

Biting the Apple.— Suspend an apple by a string and see who can take a bite from it without touching it with his hands. After a person succeeds in biting the apple, put new "bait" on the string. If the apple has not been bitten, wipe it off carefully before another person tries to bite it.

Catching the Ring.— Suspend a napkin ring in the room and let a person walk slowly past it and see if he can catch the ring on the end of a cane or umbrella. Of course, he must not stop to do it.

Threading the Needle.— Let a number of the young men stand in a row. Provide each with needle and thread, and see who can thread his needle most quickly.

Doing Two Things at Once.— Invite those who will, to try to balance their weight on the left foot, and while standing in this position, with the right hand make a figure eight on a sheet of paper and describe a circle with the right foot at the same time.

Lighting the Candle.— Have two candles. Let two persons kneel facing each other. Give them each a candle, one of which is lighted. Then have each grasp his left ankle with his left hand, raising the foot and knee from the floor; and while balancing in this position, they should light the unlighted candle from the lighted one.

Chinese Get-up.¹— Two persons sit on the floor back to back with arms locked, and retaining such relative positions, they try to stand upright.

¹ Adapted.

Coin and Card Snap.— Balance a visiting card on the tip of the middle of forefinger. On top of the card place a dime or nickel; this should be exactly over the tip of the finger and in the middle of the card. Snap the edge of the card with a finger of the other hand, so that the card will be shot from under the coin and leave the coin balanced on the finger.

"Lath and Plaster."²— Rub the top of the head with one hand, and simultaneously pat the chest with the other hand. Reverse the movement, patting the head and rubbing the chest. Do each of these things with the hands changed.

Pick Me Up.²— In this feat a kneeling performer is required to pick up a small ball of paper from the floor with his teeth, his hands being clasped behind his back. The ball is placed in front of him at the length of his forearm and hand from one knee.

RACES

Potato Race.— Of course, there are many ways of conducting a race, but this is a unique way: Divide the company into two groups, and let them form into lines facing each other. Have ten potatoes for this race, five for each side. Some one should watch the game closely to see that these potatoes are passed properly along the lines. At the end of each line have a dish or something into which the potatoes can be dropped easily. At the beginning of the game, of course, the potatoes will be in dishes at the head of the lines, where the leaders can easily take them. Then, at a given signal ask each leader to begin, and let the potatoes be passed in this order:

The first potato with the right hand from neighbor to neighbor. The second with the left hand.

² Adapted.

The third with both hands. The fourth with the right hand over left shoulder, and the fifth with the left hand over right shoulder. Each potato must be placed in the dish at the foot of the line before the leader picks up the next one. The method should be carefully explained before the signal for beginning is given, and whenever some one in the group makes a mistake, he must do it over again. See which line, doing it accurately, can do it the more quickly.

Hoop Race.—The company should be arranged in the same order as in the Potato Race, not too close together. Beforehand, make two hoops about the size of a large barrel hoop. Cover these in such a way that they cannot tear the clothing. Have an umpire to see that all is done right. Place these hoops in the hands of the leaders. At a given signal let each leader put the hoop over his head, slip it down over his body, and then stepping out of it, let him hand it to his neighbor, who must do the same thing, and so on down the line. These will make very good exercises, especially if they can be taken out of doors. Of course, the aim is to see which line can go through the hoop the more quickly.

Bean Race.—The company is arranged in the same order as before. Near the leaders have small dishes of beans—an equal number of beans in each dish. Provide all the players with spoons. Then, at a given signal, let each leader pick up as many beans as he wishes and empty them into the spoon of his neighbor, and so on down the line until the one at the foot of each row empties them into a dish provided there. If either side drops a bean, it must suspend action until that bean is picked up and given its place in the spoon from which it

dropped. The object is to see which side can transfer the beans from one dish to another the more quickly.

Pillow Race.—Arrange company as before. Each line has a pillow, and each person takes the pillow out of the case and then puts it back into the case, before passing it on to his neighbor. See which side can do it the more quickly.

Eskimo Jumping Race.³—Fold the arms across the breast, the knees rigid and the feet close together. Jump forward in short jumps of an inch or two. This is reported to be a regular Eskimo game.

³ Adapted.

ARE you "social to save"?

VIII

PAPER-AND-PENCIL GAMES

For the games in this section provide each guest with pencil and paper. Of course, some of the games can be played without pencil and paper, and some of the games in other sections can be played very nicely with pencil and paper. However, these games are grouped together here because pencil and paper seem quite desirable for best results. Do you not think it would be well to have some pads and a small supply of well-sharpened pencils in your society library to use for games such as those in your social gatherings?

NATIONAL ART GALLERY

Have outlines made of the different States in the Union. The outlines can be made by laying a thin sheet of paper on the maps of a school geography. Each State outline can then be cut out and pasted on colored cardboard. Number these outlines and keep a list of the names of the States. Pin the outlines around the room. Ask the guests to go around the room and write on their slips the number and the name of each State outline. Include one fake State, and see how many will recognize it as counterfeit. If you think best, you can announce at the beginning that one is a fake outline.

WRITTEN DESCRIPTIONS

Ask each guest to write a paragraph of not more than seventy-five words. Let each choose some prominent worker in our church, or a leading statesman,—some one who is known, at least in a

general way, to all the young people present. Each person then proceeds to describe the person whom he has chosen to write about, but carefully avoids using the person's name. After the time allowed for this exercise expires — perhaps fifteen minutes — give the closing signal. Have the paragraphs read, and ask the guests to name the persons.

ANSWERS IN RHYME

On separate slips of paper write live questions, questions worthy of the thought of Missionary Volunteers. Fold the slips and put them in a dish. Pass them around, asking each person to draw one. When all have drawn questions, ask each to answer his question in a jingle of two or more lines. Allow ten or fifteen minutes for answering the questions, keeping the room quiet so all can think. When time is up, have the questions and answers read.

TELEGRAMS

Ask each person to write at the top of his paper ten letters of the alphabet, any ten he desires, although it may be well to bar the letters Q, X, and Z, as it is difficult to use these.

When each person has written these letters, ask him to pass his paper to his right-hand neighbor, who must then write a telegram of ten words. The words of the telegram must begin with the letters written at the top of the paper and in the order in which the letters are written there. To illustrate: The letters at the top of the sheet are A, y, d, g, v, s, e, i, y, c. The following telegram might be written: "Arrived yesterday. Dorothy Green very sick. Extremely important you come." Often the letters will not permit of so sensible a telegram. Allow only about ten minutes for this exercise. Ask your chaperon to keep time.

THE VOWEL GAME

Supply all players with pencils and paper. Then ask each to write as long a sentence as he can, using no vowel except "a" in any word, but repeating that vowel as often as he wishes. After a given time — perhaps five minutes — have the sentences read. If you wish to continue the game longer, you can choose other vowels; or if you desire to use all the vowels, you can assign different ones to different players. Here is a sentence written by a junior when playing the game: "Ah, madam, Frank Farns, a tall tasty black man at Panama, has a cat that can catch all bad ants, rats, and bats at Nathan's pantry and barn."

This game may suggest to you a "consonant" game in which each should aim to write a sentence containing all the letters of the alphabet. Here is one: The quiek brown fox jumps over the lazy dog.

HUNTING WORDS

Select a word containing a number of vowels and consonants. At a given signal, ask all to make as many words as they can from the word you have chosen. Each word must begin with the same letter as the word you have chosen, and must contain no letter not found in the original word. Take for instance, the word "extraordinary." You will begin the game by seeing how many words beginning with "e" each can draw from it. After you have exhausted the words beginning with "e," give a signal for all to start choosing words beginning with some other letter, or you may change the word from which you build. A letter found in the original word may be used any number of times in each of the words you are making. After the time allowed is passed, ask some one to read his list, and all others check theirs by his.

SENTENCE GAME

Let the guests sit in a circle, and provide all with pencils and paper. Have each write his name at the top of his paper. Then ask that each guest put on his paper a word which will be the first word of a sentence, and pass on the paper to his right-hand neighbor. Each person should add a word as appropriate as possible, and special effort should be made not to complete the sentence till it reaches the person who started it. If any one fails to add a word, he should by a short line, indicate the omission, and pass it on to his right-hand neighbor; but every one should try hard to add a word. When the slips have passed around the circle, the sentences may be read.

ANIMAL CARTOONS

Beforehand write on slips of paper the names of various animals. Number the slips, and keep a list of these names and numbers. Have a few duplicates. Provide your guests with pencils and paper. Then pass out the slips. Ask each guest to write on his paper the number found on his slip and then to draw a picture of the animal named there. Allow about ten minutes for the drawing.

If some are not familiar with the animals named, encourage them to use a dictionary, which should be placed in the room for that purpose.

Collect the drawings, place them around the room, and ask the guests to name them by number. Perhaps you will need to allow another ten minutes for naming the animals. When the allotted time is up, have lists corrected, and see how many each guest named correctly.

If some of your guests refuse to draw, ask them to write a brief description of the animal assigned them, without revealing its name, and place this word-picture on exhibit among the drawings.

REPORTER'S GAME

Number your guests consecutively. Then ask each odd number to find the next even number—thus one would find two; three four; etc. When the company is assembled in groups of two, announce a current topic and request the odd numbers to give their partners as much information on the assigned topic as they can in two minutes. Now let your guests be seated. Provide each even number with pencil and paper, and ask him to report briefly on the information received during the conversation. Allow from three to five minutes for writing these reports. When time is up, have the reports read.

A TOUR OF NATIONS¹

Have duplicates made of the list given below, omitting the answers, of course. Pass them out among the guests, and ask all to write in the correct answers. Allow about fifteen minutes, if all seem interested in the game. If you cannot duplicate the list, read the phrases and have the guests write the answers in order, numbering each.

| | |
|--|---------------|
| Nation from which plants start | Germination |
| Actor's nation | Impersonation |
| Nation for criminals | Condemnation |
| Murderer's nation | Assassination |
| Nation for astonished people | Consternation |
| Nation for pests | Extermination |
| Nation for rulers | Domination |
| Nation for their subjects | Subordination |
| Nation provoking disapproval | Abomination |
| Teachers' nation | Explanation |
| Dear pupils' nation | Examination |
| The rebel's nation | Alienation |
| Nation for labor unions | Combination |
| Nation for unwilling people | Declination |
| Nation for smallpox patients | Vaccination |
| Anti-slayers' nation | Divination |
| A floral nation | Carnation |

¹This list is taken from "Eighty Pleasant Evenings."

| | |
|---|----------------|
| A politicians' nation | Nomination |
| Nation for contagious disease | Contamination |
| Nation for seed sowers | Dissemination |
| Nation for the resolute | Determination |
| Nation for choir boys | Intonation |
| Nation for a new king | Coronation |
| Nation for the deluded | Hallucination |
| The poet's nation | Imagination |
| Nation for travelers | Destination |
| Nation for those whose official usefulness is ended | Resignation |
| Nation for benevolent people | Donation |
| A charming nation | Fascination |
| A nation for sects | Denomination |
| The critic's nation | Discrimination |
| The nation at the climax | Culmination |
| The nation we have now reached | Termination |

AN ESCAPED MENAGERIE²

| | |
|---|----------------------------|
| 1. A relative and what she might do | Antelope |
| 2. A color, a vowel, not high | Buffalo |
| 3. An insect, to carry | Ant bear |
| 4. An opening, what a woman fears | Dormouse |
| 5. To look, a corner | Gazelle |
| 6. Two consonants, a relative | Elephant (L F aunt) |
| 7. Exalted, abbreviation for even, a vowel | Hyena |
| 8. What a bald man lacks | Hare |
| 9. A Chicago product, a tree, another tree | Porcupine |
| 10. A small wax candle | Tapir |
| 11. A jar, an exclamation, a timepiece | Crocodille |
| 12. A friar, a vowel | Monkey |
| 13. Abbreviations for two States, to regret | Kangaroo (Kan. Ga. rue) |
| 14. A place where golf is played | Lynx |
| 15. A command to leave, a brook, an exclamation | Gorilla |
| 16. A stick, a form of the verb "to be," without covering | Polar bear |
| 17. Twenty-one shillings, a glutton | Guinea pig |
| 18. A shower, beloved | Reindeer |
| 19. Black | Sable |
| 20. A dish, what a lisping boy says to his father when he would say "sir" | Panther |

A CAN FACTORY²

Give each guest a copy of the rhymes, and ask him to supply the answers. Each answer is a word beginning with "can."

²This game has been adapted. It may be played like "A Tour of Nations," page 115.

1. Though this can is a can, as you all will agree,
The can is termed thus because it holds tea.

Canister

2. This long, narrow can holds so precious a stock
That oft you will find it has more than one lock.

Canal

3. A valuable can that when used does decrease,
Should you search for its heart, you will find it in grease.

Candle

4. Surely this can delights all of you,
And each must possess it if he would be true.

Candor

5. Where breezes blow and surges roll,
With swelling form and manner proud,
This can in triumph rides the waves —
The sailor's living and his shroud.

Canvas

6. Here is a can which, bear in mind,
Lives on others of its kind.

Cannibal

7. Most cans are scarcely fit to eat,
But you'll like this, so nice and sweet.

Candy

8. From this can, lo, sweet music flows
If one enjoys oratorios.

Cantata

9. Now who would prefer in a can to regale?
Yet this as a shelter is known far and wide.

Canopy

10. 'Tis not thought that in cans sweet music you'll find,
But this one to singing is often inclined.

Canary

11. In tubs and in bowls men have ventured from land,
And in cans of this kind, as I understand.

Canoe

12. Now here is a can that is yellow and round,
Twould seem little prized, for it lives on the ground.

Cantaloupe

WHICH CAT?²

Give each person a sheet of paper containing the following rhymes. The answer to each rhyme is to be one word, the first syllable of which is "cat:"

This cat with gushing, rushing sound
O'er the precipice doth bound.....Cataract

This kitten creeps along the ground,
And later in the air is found.....Caterpillar

This cat concealed from Nero's eye
The Christian martyr, doomed to die.....Catacomb

This cat is such a toothsome dish
There's nothing better we could wish.....Catawaba

This beast you only see in plural,
Eating grass in districts rural.....Cattle

A cat, a mountain, and a vowel
Make a tree where cats can prowl.....Catalpa

Full of domes and arches high,
This cat points upward to the sky.....Cathedral

This cat has neither legs nor hair,
And cannot breathe when in the air.....Catfish

This cat can sing, but flies with fear
If a cat steals very near.....Catbird

A cat, a vowel, a hewn tree,
Make a book you often see.....Catalogue

This cat can many questions ask,
To answer is a religious task.....Catechism

When cats upon this cat can dine,
They think their lunch is very fine.....Catnip

This is an engine centuries old,
For shooting arrows, we are told.....Catapult

This cat has most a dozen tails,
The cause of furious howls and walls.....Cat-o'-nine-tails

This cat is brown and fat and round,
And in watery places doth abound.....Cattails

² This game has been adapted. It may be played like "A Tour of Nations," page 115.

REFORMED SPELLING 2

Express the following statements with letters of the alphabet:

| | |
|--|--------------|
| 1. Containing nothing | M T |
| 2. Statement of Indebtedness | I O U |
| 3. Part of a house | L |
| 4. An insect | R |
| 5. To behold | C |
| 6. Part of the body | I |
| 7. A tent | T P (Indian) |
| 8. A famous poem | L E G |
| 9. A number | A T |
| 10. Unit of measure used in printing | M |
| 11. All right | O K |
| 12. A foe | N M E P |
| 13. Indefinite quantity | N N S G D |
| 14. A vegetable | F C W |
| 15. Intemperance | X S G D |
| 16. An image | F E C |
| 17. Poorly dressed | G D |
| 18. Two of a kind | W |
| 19. To covet | N V |
| 20. A bird | J |
| 21. A verb | B |
| 22. A common beverage | T |
| 23. A girl's name | L N T |
| 24. Another one | K T |
| 25. Yet another | F E |
| 26. Still another | L C |
| 27. A literary effort | S A |

A SINGULAR PIECE OF MECHANISM 2

Your body contains:

| | |
|--|-------------------|
| A carpenter's tool box | A chest |
| Two lids | Eyelids |
| Two musical Instruments | Drums |
| Twenty articles used by a carpenter | Nails |
| Two lofty trees | Palms |
| Two good fishes | Soles |
| A number of shell fish | Mussels (muscles) |
| A fine stag | Hart (heart) |
| A number of small animals, swift and shy | Hares (hairs) |
| Two playful animals | Calves |
| A number of weather cocks | Vanes (veins) |
| Two established measures | Feet and hands |
| Two implements of war | Arms |
| Whips without handles | Lashes |

This game has been adapted. It may be played like "A Tour of Nations," page 115.

| | |
|-----------------------------|-------------------------------|
| The sides of a vote | Ayes and noes (eyes and nose) |
| Fine flowers | Tulips (two lips) |
| Two scholars | Pupils |
| Two places of worship | Temples |
| A poor bed | Pallet (palate) |
| A desert place | Waste (walst) |
| A fruit | Apple (Adam's apple) |

DISARRANGED WORDS³

Pass out slips containing disarranged words, and ask the young people to arrange the letters in the words properly:

Kitchen Utensils

| | |
|------------------|-------------|
| Danship | Dish pan |
| Ketills | Skillet |
| Prlped | Dipper |
| Nager | Range |
| Veles | Steve |
| Longliprin | Rolling-pin |
| Ragert | Grater |
| Fleunn | Funnel |
| Snoop | Spoon |
| Helvos | Shovel |

Musical Instruments

| | |
|-----------------|-----------|
| Cranicood | Accordion |
| Plgapeb | Bagpipe |
| Lanciret | Clarinet |
| Agoltflee | Flageolet |
| Exoshpano | Saxophone |
| Perttum | Trumpet |
| Ibertz | Zither |
| Nolliv | Violin |
| Sclamby | Cymbals |
| Uritag | Guitar |

Trees

| | |
|----------------|----------|
| Ramycoes | Sycamore |
| Purces | Spruce |
| Chlar | Larch |
| Pralop | Poplar |
| Herrcy | Cherry |
| Luntaw | Walnut |
| Rychiko | Hickory |
| Heceb | Beech |
| Melkoch | Hemlock |
| Plame | Maple |

Birds

| | |
|------------------|------------|
| Keeperowod | Woodpecker |
| Nyarea | Canary |
| Loorle | Ortole |
| Jaleybun | Bluejay |
| Driberd | Redbird |
| Wraspor | Sparrow |
| Kichedace | Chickadee |
| Sbruth | Thrush |
| Tranim | Martin |
| Slowwal | Swallow |

Flowers

| | |
|------------------|------------|
| Naberve | Verbena |
| Urmangie | Geranium |
| Portiheelo | Heliotrope |
| Nablgoe | Begonia |
| Purlspark | Larkspur |
| Faillfodd | Daffodil |
| Cbalnthy | Hyacinth |
| Garnisy | Syringa |
| Steirwal | Wisteria |
| Silcemat | Clematis |

Animals

| | |
|----------------|----------|
| Dolarep | Leopard |
| Celam | Camel |
| Plethena | Elephant |
| Farefig | Giraffe |
| Haney | Hyena |
| Hentrap | Panther |
| Goonarka | Kangaroo |
| Fabulof | Buffalo |
| Folenate | Antelope |
| Omese | Moose |

³ These lists, with the exception of two words, are found in "Social Plans for Young People."

Presidents

| | | | |
|----------------------|------------|--------------------|----------|
| Edgarf | Garfield | Seward | Madison |
| Overstole | Roosevelt | Ralshorn | Harrison |
| Dollvance | Cleveland | Counill | Lincoln |
| Frenjosef | Jefferson | Cunnabah | Buchanan |
| Songlnwhat | Washington | Cankjos | Jackson |
| Fatt | Taft | Lowsin | Wilson |

*Presidents***HISTORICAL FACTS**

Pass out to all present, copies of the historical statements, and ask each person to correct his list. Before closing the game, have the corrected statements read. The following list is merely suggestive.

If not, who?

William Miller was the first president of the General Conference
 Theodore Roosevelt invented the telephone
 Harriet B. Stowe discovered the X-ray
 James White was our first foreign missionary
 George Washington was the first Protestant missionary to China
 Bunyan was a great German Reformer
 Chancer wrote "Pilgrim's Progress"
 Uriah Smith wrote "The Desire of Ages"
 Woodrow Wilson was the first President of our country

Correct name

John F. Byington
 Bell
 Röntgen
 J. N. Andrews
 Robert Morrison
 Martin Luther
 John Bunyan
 Mrs. E. G. White
 George Washington

THE FIVE SENSES

This is a game in which every one will have to pay close attention and think hard. It furnishes capital amusement, and is an excellent drill. Have the guests sit in a circle. Provide all with pencils and paper to use if they desire. Each player must be careful when he makes his statement, for this little story of the five senses must be told in jingle. No. 1 begins by naming something he has seen. Then, each person in turn tells something he has seen. The second time they go around the circle, each one repeats his first statement, and adds to it a statement concerning something he has heard, and so on until they have gone through the five senses.

For instance: Player No. 1 will begin by saying, "I saw the book the man had sold." The second time, he may say, "I saw a book the man had sold. I heard a story twice told." The third time he might add, "I tasted bread that was too old. The fourth time he could add, "I smelled hay that soon would mold." And finally in the last round, he would say,

"I saw a book the man had sold.
I heard a story twice told.
I tasted bread that was too old.
I smelled hay that soon would mold.
I felt for something I could not hold."

The jingles composed by the different young people present will probably reveal a very wide range of thought.

PSYCHOLOGY

Provide the guests with pencils and paper. Explain the game to them and assign a limit of time, say, ten minutes to the game. Then, ask each guest to write at the top of his paper the word given out by the leader. At a given signal, maintain absolute silence while each person writes in a column under the word given by the leader, a list of words that come into his mind. The second word is to be suggested by the first—that is, by the word given to the entire group. The third is to be suggested by the second, and so on. It will be interesting to note in what different channels the minds of those present will run. When the time is up, have each list read. This game was tried by a group of young people, and the following lists show how differently the minds of two of them ran.

One had this list: Boston, culture, Joseph Cook, evolution, Darwin, "Origin of Species," monkey, whales, whalebone, dressmaker, dress, girl, boy, school, teacher, cane, tree, forest, jungle, tiger.

The other list read as follows: Boston, beans, pork, Chicago, divorce, "A Modern Instance," the American

people, equality, democracy, aristocracy, a fine lady, a pug dog, luxury, travel, the Eiffel Tower, Paris, the French Revolution.

GRANDMOTHER'S GARDEN *

This game may be played with pencil and paper, or the leader may read the question or the phrase, and ask the young people present to answer by naming the flower suggested. Of course, as this game is Grandmother's Garden, the young people will expect the flowers to be old-fashioned:

| | |
|--|-------------------|
| What was the patriarch's pride? | Phlox |
| A Roman emperor | Valerian |
| A delicate purple color | Lavender |
| What is found on single men's clothing? | Bachelor's-button |
| A bargain counter | Ladies'-delight |
| A part of every face | Tulip |
| What schoolboys play in winter | Snowball |
| Remember me | Forget-me-not |
| A singing bird and a goad | Larkspur |
| A wise man and a stamp | Solomon's-seal |
| A precise flower | Primrose |
| A falsehood and a need | Lilac |
| A part of the eye | Iris |
| When school closes at night | Cour-o'clock |
| A variety of pine | Balsam |
| A girl's name and a metal | Marigold |
| Early in the day and what heroes win | Morning-glory |
| A shy animal and a covering for the hand | Foxglove |
| What is essential in rye cake? | Butter and eggs |
| What Hamlet said was "out of joint" | Thyme |
| Spinster's favorite color | Old maid's-pink |

BIRD SOCIAL

This little game in bird study is given with the hope that it may lead young people to become better acquainted with these cheerful friends that contribute so much to our happiness. Provide each guest with a pencil and a written list of the phrases describing the birds to be named. Then ask each to write in the names of the birds, or, if you desire, make it an oral exercise conducted by the chaperon or some other person chosen for the occasion.

* List for this game is taken from "Fifty Social Evenings."

| | |
|--|------------------|
| A bird of the night that looks wise | Owl |
| A bird whose name is a letter of the alphabet | Jay |
| A bird bearing the name of an animal which chews the cud | Cowbird |
| A bird that makes one think of a bad-tempered William | Crossbill |
| The title of a ruler and of one that catches fish | Kingfisher |
| An act of eating | Swallow |
| To spank an unfortunate boy | Whippoorwill |
| Of golden egg fame | Goose |
| "High his flight and crag his home" | Eagle |
| Having a good time in a field | Meadowlark |
| The bird that ought to win in a race | Swift |
| Like a baby that cannot walk | Creeper |
| One who punishes others | Thrasher |
| An important officer in the Catholic Church | Cardinal |
| One that is related to the cat | Catbird |
| A bird that reminds one of talking | Chat |
| Something bright people should never do | Crow |
| A very small but well-known vegetable | Peewee (pea-wee) |
| A bird that makes one think of stealing | Robin |
| A bird that makes one think of coasting | Snowbird |
| The giant of the desert | Ostrich |
| First name of a great Reformer | Martin |
| A bird that lives on the sea | Sea gull |
| A bird that uses a hanging nest | Oriole |
| A bird with one letter too many to be a peasant | Pheasant |
| The bird that long ago "frightened" Mr. Poe | Raven |
| The bird that sings the songs of other birds | Mocking bird |
| A country in Europe | Turkey |
| A bird of very wide fame | Nightingale |
| A country in Africa and a domestic fowl | Guinea hen |
| A bird that makes one think of what boys sometimes call each other | Lyre |
| A bird that is reputed for liking crackers | Parrot |
| The bird one calls "Bob White" | Quail |
| A symbol of perfect love | Dove |
| The graceful queen of the water | Swan |

WHO'S WHO?

1. Who, to give the people warning,
Rode "through the night" until the morning?
Paul Revere.
2. What maleden, "on a summer's day,
Raked the meadows sweet with hay"?"
Maud Muller.

⁸ This game is taken from a magazine, and may be played like the "Bird Social," page 123.

3. Who paced the floor with martial stride,
Yet sent his friend to win his bride?
Miles Standish.

4. Who, by recording angel's pen,
Was listed "loves his fellow men"?
Abou Ben Adhem.

5. Who served his queen with a muddy cloak,
Then crossed the sea and learned to smoke?
Sir Walter Raleigh.

6. Who sought the east by sailing west,
And found this land we love the best?
Columbus.

7. What brave dame in Frederick town
"Took up the flag the men hauled down"?
Barbara Frietchie.

8. Who, with pure heart before all men,
Had strength that was "the strength of ten"?
Sir Galahad.

9. Who lived in a tub (believe, if you can)
And sought with a lantern "an honest man"?
Dlogenies.

10. Who bore the mystic title: "Our lady with the lamp"?
The soldiers kissed her shadow in hospital and camp.
Florence Nightingale.

11. Who cheered his soldiers with the cry:
"Beyond the Alps lies Italy"?
Hannibal.

12. Who calmly served the nation's call
"With malice toward none, charity for all"?
Abraham Lincoln.

13. Who, as he lay in the apple-tree's shade,
By the fall of an apple a discovery made?
Sir Isaac Newton.

14. What soldier, bold on conquest bent,
The message *Veni, vidi, vici* sent?
Julius Cæsar.

15. Who, till time and war shall cease,
Stands "first in war and first in peace"?
George Washington.

16. What queen set out upon a journey long,
Her mind made up to prove a rumor wrong,
And ended by declaring it was right,
The fact exceeding it as day the night?
Queen of Sheba.

A GARDEN OF "PEAS"*

Take a "P" from —

| | |
|--|----------------------|
| A medicine, and get sick | Pill, ill |
| A board, and get thin | Plank, lank |
| A rind, and get a fish | Peel, eel |
| A dish, and get tardy | Plate, late |
| Courage, and get good fortune | Pluck, luck |
| A minister, and get a fiery crime | Parson, arson |
| A portion, and get skill divine | Part, art |
| Idle talk, and get a baby's toy | Prattle, rattle |
| A proud dandy, and get a carriage | Prig, rig |
| A flower, and get a writing fluid | Pink, ink |
| A pledge, and get illumination | Plight, light |
| Short, quick breath, and get an insect | Plant, ant |
| A squeeze, and get a unit of measure | Pinch, inch |
| A carpenter's tool, and get a narrow street .. | Plane, lane |
| A clergyman, and get a millionaire's name .. | Pastor, Astor |
| A locality, and get a dress trimming | Place, lace |
| A precious stone, and get a title of nobility .. | Pearl, earl |
| A tropical tree, and get a gift to the poor .. | Palm, aim |
| A puncture, and get a pile of hay | Prick, rick |
| A surgeon's instrument, and get a garment .. | Probe, robe |

MUSICAL ILLUSTRATIONS

Write the names of familiar songs on slips of paper. Pass these out among the young people who are present, and ask each to draw a picture illustrating his song, or to write a paragraph describing it. When each has illustrated or described his song, let the papers be passed around the circle, asking each person to name the song from the illustration or description. Each person should write his guess on the back of the drawing. It will be interesting to note how many of the songs will be correctly named. The song, "Home, Sweet Home," could be represented by the picture of a home labeled "Home of —;" "America," by a picture of Uncle Sam; "The Star Spangled Banner," by a picture of the flag; "The Long, Long Trail," by several footprints drawn on paper, etc.

* This game is taken from "Social Plans for Young People," and may be played in the same manner as the "Bird Social," page 123.

MISSING BIRDS

(Adapted from the *Youth's Instructor*)

The missing words to be supplied are names of birds, and each, of course, must rhyme with the last word of the companion line of each couplet. The list may easily be extended if desired:

1. The foolish bats all sleep till dark,
But with the sunrise wakes the ——,
2. And sings divinely all the day;
So different from the harsh-voiced ——.
3. Or, naming one that's less unpleasant,
The gleaming, gorgeous —— ——.
4. Beside the latter's shining mail
How dull appears the sober ——!
5. And likewise how the modest ——,
Is by the peacock put to blush.
6. The crane's a stately mannered fowl,
Though kinder far's the —— ——.
7. Yet where, I pray, would even she be
Compared with gentle, winsome ——?
8. He loves the corn, full well we know,
That smart, sly fellow, Mr. ——.
9. We're cheered with the song of our ——,
For though a prisoner, he seems right merry.
10. The loss of much delight you're riskin',
Unless you're friendly with the ——;
11. And, if you'd know a perfect darling,
Just scrape acquaintance with the ——.
12. Around the yard he's ever bobbin',
That saucy, independent ——.

KEY: (1) Lark; (2) Jay; (3) Golden pheasant; (4) Quail; (5) Thrush; (6) Downy owl; (7) Phœbe; (8) Crow; (9) Canary; (10) Siskin; (11) Starling; (12) Robin.

SENSE MEASUREMENTS

An excellent diversion to occupy a few minutes in an evening social gathering, would be a test of sense measurements. Decide upon the objects you will measure, and have them all near at hand. Have also a tapeline and a small pair of scales. Provide each of the guests with a pencil and paper (unless you desire to conduct the tests orally). Number the tests, and ask each to write his conclusion after the corresponding number.

You can decide upon your own list of objects; but here is a suggestive list:

No. 1. A hat — guess size.

No. 2. An umbrella — guess length.

No. 3. A book — guess number of pages.

No. 4. A lady's shoe — guess size.

No. 5. A glass of water (pass it around) — guess weight.

No. 6. Read a paragraph — guess the number of words in it.

No. 7. A bowl of nuts — guess the number.

No. 8. An ear of corn — guess the number of kernels.

If you have the answers written, it would be well to have them all read; and if you have not determined beforehand the answers to your tests, do so at this time.

"A PENNY FOR YOUR THOUGHTS"

The penny study affords much pleasure, both for the home circle and for the larger group in social gatherings. Be prepared to pass out to each person one of our old-fashioned Indian pennies. Then provide your guests with pencil and paper, if you desire, or the

leader can call for different objects to be found on the penny, and have the answers given orally. If you have a typist in your group, it is well to have the list of requirements duplicated and distributed among the guests for them to fill in the answers. If each is asked to write the answers on paper as the requirements are read, the answers should be numbered. You may have seen other lists for this game, but the following is very good:

Find on your penny —

| | |
|--|----------------------------------|
| 1. A messenger | One cent |
| 2. A symbol of victory | Wreath |
| 3. A part of a needle | Eye |
| 4. An emblem of royalty | Crown |
| 5. A tropical fruit | Date |
| 6. A mode of punishment | Stripes |
| 7. A weapon | Arrow |
| 8. Spring flowers | Tulips (two lips) |
| 9. A piece of armor | Shield |
| 10. A portion of a hill | Brow |
| 11. A place of worship | Temple |
| 12. What slaves have received | Lashes |
| 13. A part of a river | Mouth |
| 14. What some would say an impudent person has | Cheek |
| 15. Two sides of a vote | Ayes and noes (eyes and nose) |
| 16. What Patrick Henry wanted | Liberty |
| 17. Something to be found in school | Pupil |
| 18. An animal | Hare (hair) |
| 19. A part of a stove | Lid (eyelids) |
| 20. The first American settler | Indian |
| 21. A company of musicians | Band |
| 22. A part of a book | Leaves |
| 23. Something children dislike to learn | Letters |
| 24. What a bald man lacks | Hair |
| 25. A narrow tract of land | Neck |
| 26. Undivided | United |
| 27. The name of a great country | America |

OBSERVATION PARTY

Before your guests arrive, arrange on a table, if possible in an adjoining room, from ten to twenty objects and cover them until this game is announced. Provide your guests with pencils and paper. Ask them to pass by the table in line. Keep the line moving.

As soon as the guests are in their seats again, ask each to write a list of the things he saw on the table. This is a very good drill in observation. It will be surprising how many will have seen only perhaps half of the objects and a few may think they have seen something that is not there at all.

If you desire, you may revise this game, and instead of letting the guests see the objects, have all stand in a circle and pass the objects from one to another *behind them*. In this way the players handle but do not see the objects of which they are to make a list.

AN ART EXHIBIT

Have the articles representing the objects, phrases, etc., to be guessed spread upon the table or about the room. Provide the guests with pencils and paper, and let them proceed to fill in the blanks. As one person reads each item in the list to be guessed, ask that all write down the article on the table representing it. All should be careful to number answers correctly. For instance, as the one having the list reads: "No. 1 — Departed Days," each guest should write: "No. 1 — An old calendar." So on down the list. If some one has access to a typewriter, have the list to be read duplicated, leaving blanks for the answers. Pass out these lists among the guests and ask them to fill in the answers.

Make such selections as you desire from the following suggestive list:

1. Departed days — An old calendar.
2. We part to meet again — A pair of scissors.
3. The reigning favorite — An umbrella.
4. Home of Burns — A flatiron.
5. A line from home — A rope.
6. The little peacemaker — A mincing knife.
7. Bound to rise — A cake of yeast.
8. A place for reflection — A looking-glass.
9. Seen in a baseball game — A pitcher.
10. Common sense — Some pennies.
11. A morning caller — An alarm clock.

12. Assorted liquors — A stick, a slipper, a whlp.
13. An absorbing subject — A sponge.
14. Spring — A steel spring.
15. The flower that never fades — Flour.
16. The first letter — A.
17. Sweet sixteen — Sixteen lumps of sugar.
18. The sightseers — Eyeglasses.
19. A bower of tares — Needle and thread.
20. The breakers — Nut crackers.
21. The society belle — A bell.
22. The sun that never sets — A rooster.
23. The horse fair — Corn.
24. A harp of the Israelites — Jew's-harp.
25. Ruins in China — Broken ching.
26. The Thomas Orchestra — Cuts.
27. "The Black Friar" — Frying pan.
28. High and low tide — Rope from ceiling to floor, tied at both ends.
29. Hands off! — Old clock without hands.
30. Bridal scene — Horse bridle.
31. An old tale — Yarn.
32. A drive through the wood — Nail through wood.
33. Three fellows that should be licked — Stamp, court plaster, envelope.
34. A commentator — Potato.
35. A stirring subject — Spoon.
36. The four seasons — Salt, sugar, sage, thyme.
37. The end of all — The letter "L."
38. A basket of choice dates — Historical dates in a basket.
39. A perfect foot — Twelve inches.
40. A swarm of bees — Collection of B's.
41. "The Charge of the Light Brigade" — Gas bill.
42. The pioneers — Pie on ears of corn.
43. The weary grinders — Teeth.
44. Family jars — Fruit jars.
45. An old-fashioned flower — A lady's slipper.
46. A domestic songster — Teakettle.
47. Full-length portrait of Penn — Picture of a pen.
48. From hand to mouth — A fork.
49. The deep blue sea — Letter "C" made with a blue pencil on a sheet of paper.
50. The greatest bet ever made — The alphabet.
51. The house the colonel lived in — A nutshell.
52. The tax collector — Tacks on a magnet.
53. All on board! — "All" written on a board.
54. My own native land — Saucer of earth.
55. "The Little Lamplighter" — A match.
56. The end of ambition — The letter "N."
57. A mute choir — Twenty-four sheets of writing paper.
58. "The Watch on the Ithine" — A watch on a string.
59. The pillars of Greece — Two candles.
60. The worn traveler — An old shoe.

MUSICAL ART GALLERY

In playing this game, follow the directions given for "An Art Exhibit" on page 130.

1. Flat — A flatiron or picture of an apartment.
2. Sharp — Any sharp instrument.
3. Staff — A walking cane.
4. Chord — A heavy string.
5. Line — A fishline or a clothesline.
6. Score — Twenty.
7. Scale — Weighing scale.
8. Slur — An unkind remark written out.
9. Tie — A gentleman's tie.
10. Pause — Picture of the paws of an animal.
11. Beat — A beet or a picture of one.
12. Note — A promissory note written out.
13. Rest — Picture of a person in repose.
14. Pitch — Some pine pitch or tar.
15. Brace — A carpenter's brace, or a picture of one.
16. Measure — A ruler.
17. Minor air — Picture of a small boy — minor heir.
18. Trio — Picture of a tree and an "o."
19. Key — A door key.
20. Quartet — Quart measure with the letters "et" following.
21. Signature. A person's name.
22. Triplet — Picture of three babies.
23. Solo — The word "so" at the bottom of a sheet of paper.
24. Duet — Picture of two babies crying.
25. Hymn — Picture of a man.
26. A Run — Picture of a boy running.
27. Major — Picture of a major.

AN EXAMINATION IN GEOGRAPHY

This game may be played according to the directions given for "A Tour of Nations," page 115. But if you desire variety, you might divide the guests into three or more groups, assigning them different places in which to work. Then provide the leader of each

group with a list of the requirements, explaining that each requirement calls for the name of a city, and see which group can fill in the answers the most quickly. At a given signal bring all the groups together. Ask each leader to read the answers supplied by his group. After these lists have been read, the one in charge of the game will read the correct answers. The list given below was used in one such geographical contest. Perhaps you can add other names to it.

| | |
|---|-------------|
| Twenty-four hours and a weight | Dayton |
| Kind of carpet | Brussels |
| President of the United States in 1812 | Madison |
| Binding of a book | Morocco |
| Cattle and a home | Stockholm |
| Kind of cardboard | Bristol |
| A cap | Fez |
| To wander | Rome |
| Vital organ of the body and a body of water | Liverpool |
| Wild animals | Lyons |
| Body of a ship | Hull |
| A President who was assassinated | Lincoln |
| A bell well tied | Belfast |
| Measure of paper | Rhine |
| Found on a lady's dressing table | Cologne |
| A stagnant pool | Stillwater |
| Midday | Meridian |
| What a small boy likes to do when callers come | Peking |
| A weekly duty and 2,000 pounds | Washington |
| Table of weights | Troy |
| Used to roam the plains | Buffalo |
| Famous watch | Waterbury |
| A vital organ of the body and a crossing | Hartford |
| Not old, and a landing place for ships | Newport |
| A small pebble | Little Rock |
| A tin receptacle and 2,000 pounds | Canton |
| A parlor couch | Davenport |
| A fine straw hat | Panama |
| An instrument used by musicians, and a cosmetic | Baton Rouge |
| A boy's name, and a military post | Frankfort |

THE MARRIAGE OF THE FLOWERS

Make a copy of this story for each guest, omitting the words in italics. Ask each person to fill in the blanks as quickly as possible with names of flowers or vegetables. Others than those given here might be used. If you cannot make copies of this story, read

it to your guests, asking them to fill in the blanks in *italics*.

Once upon a time there was a lovely maid, named *Daisy*. Her eyes were as blue as the *violet*, her cheeks were like the *rose*.

One morning she went out to walk. Her dress was the color of the *lilac*. On her feet she wore *lady's-slippers*, on her hands, *forgloves*.

She started so early that the *morning-glories* were still in bloom. Pretty soon she met *Johnny-jump-up*, who asked her to marry him. She said, "I prefer *sweet William*." He went away with a *bleeding heart*.

Then who should come along but her lover, who said, "Name the day." She answered, "Tomorrow, at *four-o'clock*."

He threw away his *bachelor's-button* and wore an *American beauty*.

On the wedding day he brought her a *bridal wreath*, made of *lilies of the valley* and *maidenhair ferns*.

They met at the altar, and were married by *Jack-in-the-pulpit*, under a *bluebell*.

Her dress was a *golden glow*. The *bridesmaid* wore *lavender* and *Queen Anne's lace*.

When she told her mother good-by, she was a *weeping bride*; then they walked down a *primrose* path to the train, and we hope they were happy for all *thyme*. — Selected.

THE HOTEL REGISTER

Did you ever play "Hotel Register"? It affords considerable amusement. When you play it, instruct your guests with regard to registering. Explain to them that the names on the register must be made up of common and proper names. The spelling may be changed and the word divided to suit the need, but the pronunciation must reveal its identity. Then provide each guest with a pencil and a slip of paper, and ask that he "register" by contributing a name. After about five minutes, collect the slips and read the

names on your hotel register. As you read a name, call on a guest to spell the common noun. For instance, when you read "Prof. D. Bate, the guest should say, "d-e-b-a-t-e, debate."

Below is given a suggestive hotel register, most of which is adapted from the *Woman's Home Companion*. It will need no key. You will readily see the word used.

Prof. D. Bate.

Mr. M. Bezzle.

Elder Berry and son, Ras Berry.

Mr. K. Bull and Mrs. Charity Bull.

Miss Effie Casey and sister, Miss Della Casey.

Mr. and Mrs. Boyle Deggs.

Mr. Con Dense, and Mrs. Prue Dense and son, Con Fye Dense.

Miss Akxa Dent.

Miss Cal N. Derr and her cousin, Miss Alma Nack.

Miss Madge Esty.

Marquis Ette, Miss Sue Ette and Chinese servant, Mun Ching.

Mr. and Mrs. Lee Flett.

Mr. and Mrs. D. Eye and children, Electra Eye and Terry Eye.

Mr. N. Terry Gation and Mr. Lee Gation.

Herr Otto Graff and Frau Mona Graff.

Miss Eppie Gramme.

Mr. Mark King, Mr. P. King, and Mr. Ray King.

Mr. Ray Meant and Mr. X. Perry Meant.

Miss Millie Nary.

Mr. Carr Nation and Mrs. X. Amy Nation.

Miss Eva Ning.

Mr. Ryan Noserus.

Mrs. Addie Ration, Miss Eva Poe Ration, and Master Decker Ration.

Mrs. Matt Ress and Mrs. O. Vation.

Mr. Mose Sayle.

Mr. Sentt and son, Mr. D. Sentt.

Mrs. Effie K. Shuss.

Mr. and Mrs. Terry Tory.

Miss Fran Tick.

Miss D. Clara Tive, Miss Sue Pearlie Tive, and Mr. M. Perry Tive.

Miss Madge S. Trate.

Mr. and Mrs. C. Verrity.

Miss Rose Wood and her cousin, Miss May Hogany.

Prof. M. Fattic.

PORTRAITS OF AUTHORS

These portraits are to be identified by supplying the names of well-known authors. Let some one read the "portraits," while the others write down the names. The following list, selected from a magazine, is merely suggestive:

1. A name that means such fiery things you can't describe their pains Burns
2. What a rough man said to his son when he wished him to eat properly Chaucer
3. Pilgrims and flatterers have knelt low to kiss him Pope
4. Makes and mends for first-class customers Taylor
5. Represents the dwellings of civilized men Holmes
6. Is worn on the head Hood
7. A vital part of the body Harte
8. A brighter and readier man than the other Whittier
9. A worker in precious metals Goldsmith
10. A native of North Britain Scott
11. A wayside bush with berries and spikes Hawthorne
12. A place of worship on an eminence Churchill

HIDDEN STATES

DEAREST MARY:

Mr. (I. O. Wa)rren and I are surely having a glorious trip. (Miss Ississippi), his niece, and her husband met us and traveled with us o(ver Mont)enegro. I saw a dra(ma in e)very incident. If you and (Ida Ho)oper had only been with us, we would have gone to Oak(u, Tah)iti, and stopped off in the Hawaiian Islands to see Mr. (W. Y. Oming)o and family. Southern birds sing beautifully, but today I feel a bit lonely and wish I could hear a bird from the (North carol in a) tree.

We leave here tonight, (Mary, landing in Africa in about a week. They surely "ken tuck you away" in these boats. While in Australia I saw a young virgin I admired very much—so pure and sweet and modest. It would have done you good to see her.

Did I tell you in my last letter about my experience when leaving Mr. (N. E. Braska)ll's? Well, in short, as I realized I would reach the junction too late to connect, I cut across country and caught the train at the next stop. All is well that ends well. My! I do get so hungry for your letters. If nothing goes amiss, our itinerary will end in about two months from now.

Was quite ill in O. I. Steel's home, but only for a day or two. Did Agnew Hamps hire out to Mrs. J? and John R. Hode is land agent, is he? Don't you dare do all the housework yourself. Send the washing to Norton's laundry. (Oh, I ought to quit writing and go to bed. Say, has Del begun Eva Dally's picture yet? Is (Del aware) that he has great possibilities in his brush? I suppose commencement is over. Do tell me about it,—the program for class night, class color adopted, etc.

I'm in the vortex—as the saying goes—of a whirlwind. It's tiresome sometimes, but so interesting. One must forego not a little comfort on these trips; but if you are strong enough you must go next time, for it is too interesting to describe. We have been discussing plans for an auto trip when we get home. I. O. votes for Denver, the rascal; I for Nicaragua, of course. But that trip you must map out. We'll go where you say, even to (G. E. Orgia)'s rural home away down in Dixie.

I fear when you read this, you'll think I have run out of paragraphs and forgotten all the rhetoric I ever learned.

Good night.

Your own,

Make enough duplicates of this letter so that each guest can have a copy. When copying, omit the parentheses given here, but not the letters or words in closed in them, and ask the guests to find the names of twenty-six States, inclosing each name in parentheses.

"ADRIIT with the tide of opinion,
 Pressed on by the wake of the throng,
While popular creed holds dominion,
 And right yields in weakness to wrong;
Not thus would I carelessly mingle,
 But stand for the right, though alone,
With a heart and a purpose yet single,
 Christ's every example my own."

IX

BIBLE AND MISSION GAMES

BIBLE and mission games make a good climax to the foregoing chapters and a good climax for every social program. Why should not every social gathering which permits of games at all, have a Bible or a mission game in it? Why not one game of each kind?

Bible games may help some of your young people to see how very important a book the Bible is, how full it is of interest and how pregnant with truths that we should know. *Try to play each Bible game in such a way that it will broaden the knowledge of your young people and deepen their reverence for the Book of books.* Your games must do this or they will not be profitable. The games given in this chapter and in all the other chapters will suggest to you new Bible games that you can outline for your own use.

The Bible games, and the mission games as well, should help, in a very direct way, to stimulate interest in the educational and devotional features which your society is promoting. They are opportunities for dealing out information in "pleasant" packages. These games bear frequent repetition, and if well played, they never grow old, but become more interesting as they stimulate persons to read the most profitable and fascinating literature. Make the most of these opportunities, for, remember, "it is information that awakens sympathy, and sympathy is the spring of effectual ministry."

A DENOMINATIONAL GAME¹

It would be well to announce beforehand that you are going to play this game, and then ask all to renew their acquaintance with our denominational history to date. Prepare as many questions as you expect guests, — perhaps a few more. Pass them out on slips, or ask them orally. You can gather questions from "The Great Second Advent Movement," from our papers, or from the Standard of Attainment Manual. The answers to these questions may be either written or oral as you desire. The following is merely a suggestive list:

1. When was our denomination named? — In 1863.
2. Who was our first General Conference president? — John F. Byington.
3. When was the *Instructor* first published? — In 1852.
4. When did our first foreign missionary sail? — In 1874.
5. Who was he? — John Nevins Andrews.
6. How many educational institutions are there in our union? (Consult the Year Book.)
7. How many sanitariums in our union? — (Consult the Year Book.)
8. Name six publishing houses at home and in foreign fields. (Consult the Year Book.)
9. Name five foreign missionaries, no two in the same field. (See the Year Book.)
10. Who is the president of the General Conference? (See the Year Book.)

ARRANGING THE PAPERS

Pass out lists of the disarranged names to your guests, and ask that they arrange the letters in each word correctly and obtain the names of eleven denom-

¹The "art galleries" suggested in the program for the Standard of Attainment Evening are excellent mission games.

national papers. Add your own union paper to this list.

| | |
|----------------------------|--------------------------|
| 1. Wœvlt dan Lardh | Review and Herald |
| 2. Hættsuifr Actnudor | Christian Educator |
| 3. Chatmawn | Watchman |
| 4. Tiller Diefn | Little Friend |
| 5. Sonthy Suretingort | Youth's Instructor |
| 6. Glinse fo teh Smits | Signs of the Times |
| 7. Fiel dan Lethal | Life and Health |
| 8. Trepson Thurt | Present Truth |
| 9. Habbats Loochs Kerrow | Sabbath School Worker |
| 10. Ritybel | Liberty |
| 11. Herhle Srofisso Ufisoz | Church Officers' Gazette |

MISSIONARY BULLETS

Let this game be entirely original with your committee or your social secretary. On slips of paper write out a list of objections that you have heard raised against foreign missions. Then, on separate slips of paper, write Bible verses, giving the references also, which you think answer these objections. Have enough objections and answers to supply your company. Pass them out, and have the objections read by number. Ask those who have the Bible references to read them whenever they fit the objection. Perhaps a few persons will feel that their Bible verses will fit more than one case, but that will do no harm. The Bible verses will be the bullets for destroying the objections.

VISITING MISSION STATIONS

A week or two before the social gathering, ask different young people to be prepared to give some interesting information about the work that our missionaries in different parts of the world are doing. Assign Africa to one, South China to another, North China to still another, etc. The game may be played in several ways, but perhaps it would be well to visit the different countries in order. You might ask each one to answer briefly the following questions without revealing the name of the mission field he represents.

What kind of weather would you be likely to find at the mission station at this time?

What grows there?

What language would be heard?

In what kind of houses do the people live?

What kind of money should we need there?

What is the religion of the people?

What interesting experiences have our missionaries had recently?

After each person has given his talk, have other guests name the mission field visited. When you have gone around the circle, invite persons to volunteer additional information about these fields. A short quiz may also be conducted on the information given. This is a very profitable game and can be made intensely interesting if each will enter enthusiastically into his part, gathering such information, pictures, and curios as he can find.

A MISSIONARY STORY

Keep watch for missionary stories in our own and other papers. Clip a few of these stories into slips so that there will be only a short paragraph or a few lines in each slip. Pass these out among the guests. Ask some one who has the beginning of the story to read his portion, the others to follow in order wherever their slips fit in.

A MISSION QUESTION BOX

Write out a list of questions, calling for information regarding present or past history of missions. Write the answers to these questions on slips of paper. Pass out the answers among the guests. Then, read the questions one by one and ask the person who thinks he has the correct answer to read it. This would be an excellent way of keeping up to date on current missions. Try to make this question box interesting.

and let it frequently find a place in your social programs.

HOME AND FOREIGN MISSIONS

Divide the company into two groups, each group having a leader. Ask one side to write as many good reasons as they can think of for doing foreign mission work while the other side write as many good reasons as they can for promoting the home missionary activities. Then, have these read and criticized in a friendly way. See how many good reasons not already included in the lists, each side can give.

MISSIONARY SONGS

A week or so before time for your social gathering, ask the members of your society to look up their favorite songs and to come prepared to give brief histories of them. Then, when you have your mission songs game, ask each to tell briefly what his favorite is—why it is his favorite; who wrote it; if possible, how he came to write it; and how the music was secured. Some of the young people will be able to tell in addition to that, very interesting instances connected with the history of the song.

WHO'S WHO IN MISSIONS

This game is excellent. You can obtain a set of cards about pioneer missionaries from the *Sunday School Times*, Philadelphia, Pennsylvania, and also directions for playing the game. The set would be an excellent addition to your Missionary Volunteer library. But some of your Missionary Volunteers can prepare cards for your own games, if you desire. You ought to have at least two dozen cards. Include in the list some of our own missionaries. Each card in the set just referred to contains a picture of the missionary, names his field of labor, and tells when

he lived, besides giving a list of questions. The questions on the "David Brainerd" card are:

Who is called the "Missionary of the Wilderness"?

What famous missionary was unjustly expelled from Yale College?

Who spent whole days alone with God in the wilderness praying for his work?

What saintly young missionary died at the home of Jonathan Edwards at the age of 29?

Whose memoir influenced Wm. Carey, Samuel Marsden, and Henry Martyn to become missionaries?

When you play this game, have the guests seated around the leader who holds the cards and asks the questions. When a person answers a question correctly he receives the card. All present should try to draw cards. Usually it is best to pass the questions around as in a class, or a few who are most familiar with missions may draw all the cards.

MISSIONARY INITIALS

Use the names of our own and other missionaries, and play the same as "Initial Descriptions," page 87. The list given there contains the names of a number of our leaders.

MISSIONARY ALPHABET

Pass pencils and slips of paper around to the company, and ask each to write the twenty-six letters of the alphabet in a column down the left-hand side. Then explain that at a given signal each will be asked to write the names of missionaries beginning with different letters of the alphabet, and to write them in the order of the letters on their papers. The object is to complete the list as quickly as possible.

WHICH MISSIONARY AM I?

Use the names of missionaries, and play like the game "Who Am I?" page 65.

SPELLING BEE

This may be conducted like "Geography" given under "Thought Stimulators," except that all names given must be the names of Bible characters, Bible cities, or Bible countries. First, go through the A's, then take up the B's. It might be a good plan to suggest to your young people that you are going to have such a spelling bee, and ask them to take some time for reviewing Bible stories with which they have been familiar.

THE LOST BOOKS

Disarrange the letters in the names of the books of the Bible, using as many books as you desire, and pass out on slips, asking the young people to arrange the disarranged letters of each word so that they will spell the name of a book of the Bible. For instance, write "Lamentations" this way: "Nentmaatsoil," and mix up the letters in other words in the same way. It will help some of the young people to learn how the names of the books of the Bible are spelled.

HIDDEN BIBLE NAMES²

Cities

| | | |
|-----------|-------|-----------|
| Hetmebehl | ..... | Bethlehem |
| Naac | ..... | Cana |
| Napreema | ..... | Capernaum |
| Zatranbe | ..... | Nazareth |
| Yeathbn | ..... | Bethany |
| Lursejeam | ..... | Jerusalem |
| Elcaera | ..... | Caesarea |

Characters

| | | |
|-----------|-------|-----------|
| Heopsj | ..... | Joseph |
| Goldinsum | ..... | Nicodemus |
| Soercinlu | ..... | Cornellus |
| Aanansla | ..... | Ananias |
| Wethamt | ..... | Matthew |
| Pethene | ..... | Stephen |
| Ulaparpe | ..... | Sapphira |

² Play this game like "The Lost Books," previously described.

Mountains

| | | | |
|---------|-------|-------|---------|
| Mecral | ..... | ..... | Carmel |
| Ohremn | ..... | ..... | Hermon |
| Silvoe | ..... | ..... | Olives |
| Insla | ..... | ..... | Sinal |
| Rabot | ..... | ..... | Tabor |
| Ealnobn | ..... | ..... | Lebanon |
| Haolrm | ..... | ..... | Morlah |

BIBLE LANDS AND CITIES

Write a number of the names of the Bible lands and cities on slips of paper. Cut these into two or more smaller slips, having a syllable left on each slip, and distribute among those present. Have a large outline map of the Holy Land hung up in the room. After the slips are distributed, ask the friends to get together in groups so that each group will represent a complete word. For instance, the word "Galilee" might be cut out with "Ga" on one slip, "li" on another, "lee" on the third. As soon as the groups are formed, have each group select a leader, not knowing what the leader will be required to do. Then ask the leader of each group to go to the map, mark the location of his country or city, and tell something about it. This game is both pleasant and profitable.

WHO SAID THIS?

The quotations given below are only suggestive. You may add many others if you choose. You might also make the game even more profitable by asking for volunteers to find references.

| | | |
|--|-------|---------|
| "Choose ye this day whom ye will serve." | ..... | Joshua |
| "Where thou goest, I will go." | ..... | Ruth |
| "Speak, for thy servant heareth." | ..... | Samuel |
| "If I perish, I perish." | ..... | Esther |
| "I know that my Redeemer liveth." | ..... | Job |
| "The fool hath said in his heart, There is no God." | ..... | David |
| "Go to the ant, thou sluggard: consider her ways, and be wise." | ..... | Solomon |
| "Cast thy bread upon the waters, for thou shalt find it after many days." | ..... | Solomon |
| "All we like sheep have gone astray." | ..... | Isaiah |
| "I find no fault in this Man." | ..... | Pilate |

My God shall supply all your need." Paul
 "If we confess our sins he is faithful and just to forgive." John
 The love of Christ constraineth us" Paul
 This gospel of the kingdom shall be preached in all the world" Jesus

WHERE ARE THESE PROVERBS FOUND?

(From "Profitable Pleasure")

Many do not know where some of the most frequently quoted proverbs are found.

We give below a group of proverbs, and have indicated them by giving those in the Bible in regular type, and those not found in the Bible in italics. These sixteen proverbs can be typewritten without any indication as to where they are found, and the company asked to state which ones they think are in the Bible and which are from other sources.

"It is better to hear the rebuke of the wise, than for a man to hear the song of fools."

"*The wise man keepeth his own counsel.*"

"Better is the end of a thing than the beginning thereof."

"*Charity begins at home.*"

"*Two are better than one.*"

"*Fools rush in where angels fear to tread.*"

"*Riches certainly take to themselves wings.*"

"*For lack of wood the fire goeth out.*"

"*An idle brain is the devil's workshop.*"

"*Wisdom is as good as an inheritance.*"

"A word fitly spoken is like apples of gold in network of silver."

"Take fast hold of instruction; let her not go; keep her; **for she is thy life.**"

"*Spare the rod and spoil the child.*" (Compare with Prov. 13: 24.)

"*A glad heart maketh a cheerful countenance.*"

"*Man's inhumanity to man makes countless thousands mourn.*"

"*How sharper than a serpent's tooth it is to have a thankless child.*"

ALPHABET CHARACTERS

Play like the "Missionary Alphabet" described on page 144, using the names of Bible characters exclusively.

BIBLE CHARACTERS

Use only the names of Bible characters, and play like the game "Who Am I?" page 65.

WHICH PROPHET?

This game may be played like most of the games in the chapter on "Paper-and-Pencil Games." Have duplicates of the questions passed out among the guests, and let them fill in the answers individually. You will probably not require the references—just the names. (Below we have given only the references where the answers may be found.) The list given here is only partial. You can add many more questions to the list, and it would be well to do so.

1. What herdsman was called to be a prophet? **Amos 7: 14, 15.**
2. What prophet was commanded not to mourn when his wife died? **Eze. 24: 15-18.**
3. What leading prophet bought a field, thus showing his faith in his own prophecy? **Jeremiah 32.**
4. What prophet, contemporary with Isaiah, wrote one of the books of the Bible? **Isa. 1: 1; Hosea 1: 1.**
5. What prophet does Jesus mention by name when giving the signs of Christ's coming? **Matt. 24: 15.**
6. What prophet was struck dumb because he doubted? **Luke 1: 18-22.**
7. What prophet was blind in his old age? **1 Kings 14: 4.**
8. What prophet, after uttering a remarkable prophecy, died before he reached home? **1 Kings 13: 1-26.**

WHICH KING?

Arrange a set of questions on kings, and play like the game "Which Prophet?"

RAPID FIRE

Ask all to come prepared to recite Bible verses, and to be sure to remember the references. Then divide the company into two groups, by choosing sides. Have two captains and a judge. For convenience let us call one side A and the other B. The judge calls for the "A" side to repeat a Bible verse, and then some one on the "B" side must give the reference before the judge can count ten. If the "B" side gives the reference correctly, the tables are turned. The "B" side then quotes the next verse and the "A" side must reply with the reference. When either side fails to respond with the proper reference in the allotted time, the side quoting the verse gives the reference, and quotes another verse. Before starting the game, arrange whether you will let the judge keep a record of the failures of each side (this will probably be the better way), or have the losing side forfeit one of its members, -- any one the other side shall choose, except the captain. This game will be a very good memory drill.

MORNING WATCH SPELLDOWN

Play like "Rapid Fire," only limit the verses to be given, to Morning Watch texts used during the year.

BIBLE DOCTRINES SPELLDOWN

Play like "Rapid Fire," only limit the verses to be used, to the Bible Doctrines part of the Senior Standard of Attainment Manual.

BIBLE NUMBERS

One way of playing this game is explained in the section, "An Evening with the Bible," page 44. Another good way is to write the Bible numbers on slips of paper. Pass these slips around the room, and then ask each to tell what the number he received

stands for. If any one fails to give the correct answer, the one in charge may call for volunteers to answer it.

STORIETTES

Play this game as suggested in the section, "An Evening with the Bible," page 44. Why not assign a Bible character to each of your young people about a week before, and ask all to bring paragraph biographies to the social gathering. In this way you doubtless will get some very clever stories, and the game will be all the more profitable.

SCRAMBLED VERSES

Play this game like "Scrambled Quotations," explained on page 63, using Bible Verses instead of quotations.

A BIBLE QUESTION BOX

Write out a number of questions which any Bible student should be able to answer, and have these questions answered by the young people in the group. If you think best, however, pass out copies of the questions to persons about a week beforehand and ask them to come prepared to answer them at the social gathering. The one in charge of the social gathering may ask the questions himself or he may pass them out on slips for the young people to answer. The following questions are only suggestive:

1. How many chapters in Revelation? — Twenty-two.
2. How old was Methuselah when he died? — 969. Gen. 5: 27.
3. In what book and in what chapter do we find the story of Nebuchadnezzar's dream concerning the great image? — Daniel 2.
4. Who went down into a pit on a snowy day and slew a lion? — Benaiah. 2 Sam. 23: 20.

5. Who wrote the book of Acts? — Luke. Acts 1: 1; Luke 1: 3.
6. During whose reign did the bleating of sheep indicate the loss of a kingdom? — Saul's. 1 Sam. 15: 14-23.
7. Who was the only woman judge over Israel? — Deborah. Judges 4: 4.
8. What great leader nearly lost his life because he took some honey when very hungry? — Jonathan. 1 Sam. 14: 25-39.
9. What hero, when eighty-five years old, conquered three tribes of giants and won an inheritance? — Caleb. Joshua 14: 6-13; 15: 13, 14.
10. Whose bones were carried forty years by a great nation? — Joseph's. Joshua 24: 32.
11. Who was David's great-grandmother? — Ruth. Ruth 4: 21, 22.
12. What king used his penknife to cut a scroll in pieces and then burned it in the fire? — Jehoiakim. Jer. 36: 21-23.
13. Who lost two of his sons by fire, but was not allowed to mourn their loss? — Aaron. Lev. 10: 1-7.
14. What man refused to accept a throne because he was loyal to God? — Moses. Heb. 11: 24.
15. What man was severely censured for offering to buy divine power? — Simon. Acts 8: 18-23.
16. What Bible character was at one time mistaken for a god and at another for a criminal? — Paul. Acts 14: 11; 28: 4.
17. What influential man condemned the nobles of a city for exacting usury from the poor? — Nehemiah. Neh. 5: 7.
18. What good king was censured for his friendship with a bad king? — Jehoshaphat. 2 Chron. 20: 37.
19. What man suffered temporary blindness for trying to persuade another to reject the gospel? — Bar-Jesus. Acts 13: 6-12.
20. What man was dumb for a season, because of his lack of faith? — Zacharias, John the Baptist's father. Luke 1: 18-22.

21. What woman was punished for criticizing her brother? — Miriam. Num. 12: 1-15.
22. What young man lost his temper in an argument with four older friends? — Elihu. Job 32: 2, 3.
23. What man and his wife lost their lives by telling a lie? — Ananias and Sapphira. Acts 5.
24. What general won a battle without weapons? — Gideon. Judges 7.
25. What queen lost the throne by refusing to entertain her husband's friends? — Vashti. Esther 1: 19.
26. Who was the father of musicians? — Jubal. Gen. 4: 21.
27. What king was insane for seven years? — Nebuchadnezzar. Dan. 4: 25.
28. What man was hanged on the gallows which he himself had built for another? — Haman. Esther 7: 9.
29. Who was the wisest king whose reign is recorded in history? — Solomon. 1 Kings 3: 5, 12.
30. What man spared his enemy when he found him asleep? — David. 1 Sam. 24: 4; 26: 1.
31. What woman saved Israel by causing the death of a man? — Jael. Judges 4: 21.
32. What man stored up sufficient corn to save a country from famine? — Joseph. Gen. 41: 48, 49.
33. What man was especially noted for his great beauty? — Absalom. 2 Sam. 14: 25.
34. What king committed suicide? — Saul. 1 Sam. 28: 15; 31; 1 Chronicles 10.
35. What young lady received an earring, bracelets, and money from a stranger? — Rebekah. Gen. 24: 22.
36. What Roman governor married a Jewess? — Felix. Acts 24: 24.
37. What woman was loved for her charity and deeply mourned at her death? — Dorcas. Acts 9: 36.
38. What king beheaded a man to please a woman? — Herod. Matt. 14: 10, 11.
39. Who risked her life to save her people? — Esther. Esther 4.
40. What king, when twenty years old, tried to banish idolatry from his kingdom? — Josiah. 2 Chron. 34: 3.

41. Who, when God called him to prophesy, said: "Ah, Lord God! behold I cannot speak: for I am a child"? — *Jeremiah*. *Jer. 1: 6*.

42. Who, when about to die at the hand of his enemies, prayed, "Lord, lay not this sin to their charge"? — *Stephen*. *Acts 7: 60*.

43. Who began to serve God when a little child, by waiting on the priest? — *Samuel*. *1 Sam. 2: 18*.

44. What prophet answered God's call by saying, "Here am I; send me"? — *Isaiah*. *Isa. 6: 8*.

45. What man lost his life through his love for a wicked woman? — *Samson*. *Judges 16*.

46. Who was willing to offer as a sacrifice his beloved son, if it were the will of God? — *Abraham*. *Gen. 22: 2-14*.

47. For whom did a father send his servant to another country to find a godly wife? — *Isaac*. *Gen. 24: 3, 4*.

48. Who was the grandson of the oldest man that ever lived? — *Noah*. *1 Chron. 1: 3, 4*.

49. What young man's faith and confidence in God caused a king to make a decree that all his people should fear the living God? — *Daniel*. *Dan. 6: 26*.

50. Who said, "As for me and my house, we will serve the Lord"? — *Joshua*. *Joshua 24: 15*.

QUESTIONS AND ANSWERS

Prepare two sets of cards, one set with the questions suggested in "A Bible Question Box," page 150, and one set with the correct references on them. Distribute these cards among the guests. Then ask each one having a question to find the correct answer as soon as possible. Some of the young people will need access to the Bible to make sure they have found the right answers.

MEN AND WOMEN OF THE BIBLE

This is a good game for becoming acquainted with Bible characters. It may be played like the mission game described in "Who's Who in Missions," page 143.

Cards for playing this game and several other good Bible games may be obtained from Mrs. Nellie T. Magee, 1610 O St., University Place, Lincoln, Nebraska. However, Missionary Volunteers can prepare their own cards if they desire to do so. Have at least two dozen cards. Here is a sample of the "Jonathan" card in the set just referred to:

"Jonathan"

"1. Who was one of David's nearest friends? 1 Sam. 19: 1-8.

"2. Who helped David escape from the angry king by shooting three arrows? 1 Sam. 20: 18-24.

"3. Who, with his father and three brothers, died in a battle with the Philistines? 1 Sam. 31: 6.

"4. Who repeatedly made covenants of friendship with David?"

BEFORE AND AFTER

Appoint some one to take charge of this drill. When you announce the game, ask all guests to keep their eyes on the one in charge, and explain that the person to whom he points as he names a book is requested to tell instantly which book is before the one named and which comes just after. For instance, the one in charge says "Job." The person to whom he points should reply, "Esther and Psalms." This is a good drill in getting the order of the books in the Bible established in one's mind. It may be well for your Missionary Volunteers to study up on the order of the minor prophets before this drill.

BIBLE ART GALLERY

Sometime before your social gathering, arrange to have objects scattered about the room which will represent different Bible characters. Number these objects. When it comes time in your program to visit

this Bible Art Gallery, provide your young people with paper and pencils. Explain briefly that these objects represent Bible characters. Ask the young people to inspect the objects and to write the names of the Bible characters after the numbers corresponding to those found with the objects. The following list of objects is merely suggestive.

| | |
|--|---------------------|
| A large stone | Jacob |
| A bowl containing a mess of pottage (beans or lentils will do) | Esau |
| Five small stones and a sling | David |
| A red cord hung on the wall | Rahab |
| A bag for money | Judas |
| A picture of a snake and a camp fire | Paul |
| A lock of hair on a twig | Absalom |
| A bottle of oil and a little meal | Elijah or the widow |
| A branch with buds on it | Aaron |
| A child's coat | Samuel |
| An old tax receipt | Matthew |
| An ax with its handle off | Elisha |
| A pitcher and a lamp | Gideon |
| Some ngs | Hezekiah |
| A picture of three arrows | Jonathan |
| A picture of a bush on fire | Moses |
| A picture of a rooster crowing | Peter |
| A ball | Jael |

Other very interesting Bible "art galleries" might be composed of pictures representing persons, places, or events, and cards representing persons, as suggested in "Who's Who?" page 46.

To these suggestive programs and games you can add many others. There really seems no end to the kinds of profitable gatherings young people can have, if they will only make the effort. Then why should they be content with the lower things that life offers when there are so many beautiful things higher up that they might just as well enjoy? Why be content

with the chaff while the bin is full of wheat? Therefore get the best, always get the best for your young people, and make your social evenings profitable. Make them "*social to save!*"

" May every soul that touches mine,
Be it the slightest contact, get therefrom some
good,
Some little grace, some kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith,
To brave the thickening ills of life,
One gleam of brighter skies beyond the
gathering mists
To make the life worth while and life a
sweeter heritage."

THE HOUSE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls like stars that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran;
But let me live by the side of the road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife;
But I turn not away from their smiles nor their
tear.
Both are parts of an infinite plan;
Let me live in a house by the side of the road,
And be a friend to man.

I know there are brook-gladened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon,
And stretches away to night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
And live in my house by the side of the road,
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak, they are
strong.
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in a house by the side of the road,
And be a friend to man.

—Sam Walter Foss.

THE LAND OF BEGINNING AGAIN

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heart-aches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

I wish we could come on it all unaware,
Like a hunter who finds a lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail.

We should find all the things we intended to do
But forgot and remembered—too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom we
grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a thing that will not take wing
When we've faced it and laughed it away;
And I think that the laughter is most what we're
after
In the Land of Beginning Again!

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heart-aches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

— Louise Fletcher Tarkington.

APPENDIX

In order to make our social gatherings of highest value to our young people, we must never lose sight of the great soul-winning principles that should permeate them. The questions that follow are arrows pointing to some of these principles, and the list is given here in the hope that it may help you to keep in mind the fundamental elements of social gatherings that are indeed "social to save."

1. Show that the social life should be made a soul-winning agency.
2. What position should Missionary Volunteers take before attempting to conduct soul-winning social gatherings?
3. Mention three kinds of so-called recreations that are positive outlaws for Missionary Volunteers.
4. Why are border-line amusements dangerous?
5. What about the world's standard for Christians?
6. What should Missionary Volunteers learn concerning their example in social life?
7. What is the Missionary Volunteer's social code?
8. What relation should exist between recreation and work? between recreation and religious duties?
9. What kind of social gatherings should be avoided? Why should they be avoided?
10. Describe the kind of social gatherings Missionary Volunteers should conduct.
11. Where should this kind of social work begin?
12. Who should conduct social gatherings? How?
13. When and where should they be held?
14. Discuss social gatherings and simplicity.
15. What about refreshments?
16. How thorough should be the preparations for social gatherings?
17. What care should be taken in choosing games?

18. Against what must one guard even after good games are selected?
19. Apply the golden rule to the social hour.
20. After careful preparation, what still remains to be done to insure a successful gathering?
21. How may the executive committee improve the social gatherings?
22. Give a program for a profitable social evening.
23. Give a list of profitable social gatherings.
24. What features of society work do Bible and mission games help to promote?

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